Seuen Sobs of a Sorrowfull Soule for Sinne:

Comprehending
Those seuen Psalmes of the *Princelie Prophet* DAVID, commonlie called Pœnitentiall; *framed into a form of familiar praiers*, and reduced into metre by WILLIAM HVNNIS, one of the Gentlemen of her Maiesties honourable Chappel, and maister to the children of the same.

Whereunto are also annexed his Handfull of Honisuckles; the *Poore Widowes Mite*; *a Dialogue* betweene Christ and a sinner; diuers *godly and pithy ditties*; with a Christian confession of and *to the Trinitie*; *newly printed* and augmented.

1618.

TO THE RIGHT HO-
nourable and vertuous Lady,
FRANCIS, Counteſſe of Suſſex, & one
of the Ladies of her Maieſties moſt hono-
rable priuie Chamber, W. Hunnis *wiſheth*
encreaſe of vertue and honour, with long
life, proſperous health, godly feare,
firme faith, & aſſured hope
in the Almighty.

He proofe of your Ladiſhips vertue hath emboldned me to ſet forth this little worke vn-der your honourable defence. And although a fault by me is committed, in making you patroneſſe of ſo ſlender a peece without your knowledge: yet hoping vpon your honourable curteſie, which rather reſpecteth the minde of the giuer, than the worthineſſe of the gift, and poyſing the giuers deſire to pleaſe, and zeale to profit more then the quality of the offence, I do aſſure my ſelfe to bee remitted of the treſpaſſe: which maketh me thinke my trauell not onely ſweet, but alſo very richly recompenſed.

Your Ladiſhips
to command,
William Hunnis.

The Author to his *Booke.*

Passe forth my booke into the hands,
and view of sundry men:
Humble thy selfe, declare thy name
who thee thus clad, and when.
And blush not at the frumps of some,
ne feare at others frowne:
More rich thou art in thredbare coate,
then some in silken gowne.
And giue them all to vnderstand,
from whence thou first didst spring,
How thou wert fostred in the breast,
and bosome of a King.
And so (perhaps) some worthy wight
will shape thee rich array,
And set thee forth as thou deseru'st
with costly iewels gay.
Behaue thy selfe in such good sort,
if possible may be,
That euery one may thee embrace,
and wish well vnto me.

The Booke to his Readers.

GOod friends with fauour me peruſe,
halfe naked though I be,
Or not attir'd ſo gallantly,
as you deſire to ſee.
Yet this from me your ſelues aſſure,
ſuch ſubſtance heere to finde,
As ſhall bring hope vnto the heart,
and comfort to the minde.
Oft vnder ſhort and ſimple weed,
ſuch vertue may be found,
As vnder pall of purple hew,
that traileth on the ground.
I being good, am not the worſe,
though cloathing mine be bad,
Hee that beſtow'd the ſame on me,
did giue the beſt hee had.
In whoſe behalfe I humbly pray,
and for my ſelfe alſo,
You would vouchſafe to mend thoſe faults
that in my coate you know.

Vale.

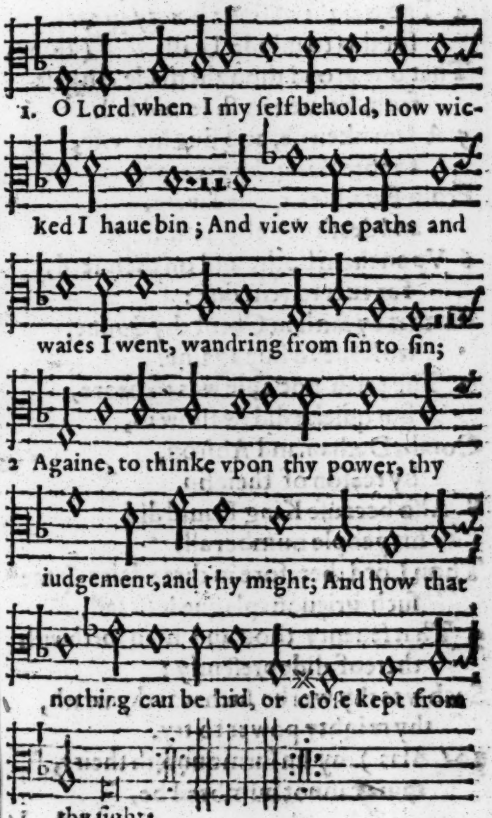
Pſalm. 150. *ver.* 3. & 6.

Praiſe him vpon the ſound of the Trumpet: Praiſe him vpon the Lute and Harpe: Let euery thing that hath breath praiſe the Lord.

Soule for Sinne.

Domine ne in furore. *Psal.6.*

The first part.



3 Euen then (alas) I tha-ke and quake
and tremble where I ſtand,
For feare thou ſhouldeſt reuenged be,
by power of wrathfull hand.
4 The weight of ſinne is very great,
for this to minde I call, (thine,
That one proud thought made Angels
from heauen to ſlide and fall.
5 Adam likewiſe, and Eue his wife,
for breaking thy precept,
From Paradiſe expelled were,
and death thereby hath crept
6 Vpon them both, and on their ſeed,
for euer to remaine:
But that by faith in Chriſt thy Sonne,
we hope to liue againe.
7 The earth not able was to beare,
but quicke did ſwallow in,
Corah, Dathan, and Abiron,
by reaſon of their ſin.
8 Alſo becauſe King Dauid did
his people number all,
Thou Lord therefore in three daies ſpace
ſuch grieuous plague letſt fall,
9 That ſeuenty thouſand men forthwith
thereof dide preſently:
Such was thy worke, ſuch was thy wrath,
thy mighty power to try.
10 (Alas) my ſin ſurmounteth theirs,
mine cannot numbred be,

And

And from thy wrath most mighty God,
I know not where to flee.
11 If into heauen I might ascend,
where Angels thine remaine,
O Lord, thy wrath wouldst thrust me forth,
downe to the earth againe.
12 And in the earth there is no place,
of refuge to be found,
Nor in the deep and water course,
that passeth vnder ground.
13 Vouchsafe therefore I thee beseech,
on me some mercy take,
And turne thy wrath from me away,
for Iesus Christ his sake.
14 *Lord in thy wrath reproeue me not,*
ne chastē me in thine ire:
But with thy mercy shadow me,
I humbly thee desire.
15 I know it is my grieuous sinnes,
that doe thy wrath prouoke,
But yet (ô Lord) in rigour thine
forbeare thy heauy stroke.
16 And rather with thy mercy sweet,
beholde my heauy plight,
How weake and feeble I appeare,
before thy blessed sight.
17 For nature mine corrupted is,
and wounded with the dart,
Of lust and foule concupiscence,
throughout in euery part.

VERS. 1
Domine ne in furore tuo arguas me, neque in ira tua corripias me.

18 I am in sinne conceiu'd and borne,
the childe of wrath and death,
Hauing but here a little time
to liue and draw my breath.
19 I feele my self still apt and prone
to wickednes and vice,
And drowned thus in sin I lie,
and haue no power to rise.
20 *It is thy mercy, O sweet Christ,*
that must my health restore:
For all my bones are troubled much,
and vexed very sore.
21 I am not able to withstand
temptations such as be, (heale
Wherefore good Lord vouchsafe to
my great infirmitie.
22 Good Christ as thou to Peter didst,
reach forth thy hand to me,
When he vpon the water went,
there drowned like to be.
23 And as the Leper clensed was,
by touching with thy hand:
And Peters mother raised vp,
from feuer whole to stand;
24 So let that hand of mercy thine,
make cleane the leprosie
Of lothsome lust vpon me growne
through mine iniquity.
25 Then shal thy strength in me appeer,
through grace my chiefe releefe,

ER. I
isere mei
mine, quo
am infir-
us sum:
na me do-
ne, quoni-
n contur-
ta sunt
nnia ossa
ea.

Thy

Thy death (ô Christ) the medicine is
that helpeth all my griefe.

26 *My soule is troubled very sore,*
by reason of my sin:
But Lord how long shall I abide,
thus sorrowfull therein?

27 I doubt not Lord, but thou which hast
my stony heart made soft,
With willing minde thy grace to craue,
from time to time so oft;
28 Wilt not now stay, but forth proceed
my perfect health to make,
Although a while thou doest defer,
yet is it for my sake.
29 For Lord thou know'st our nature
if we great things obtaine; (such,
And in the getting of the same,
doe feele no griefe or paine;
30 We little doe esteem thereof:
but hardly brought to passe,
A thousand times we doe esteem,
much more than th' other was.
31 So Lord, if thou shouldst at the first,
grant my petition,
The greatnesse of offences mine,
I should not think vpon.
32 Wherefore my hope still bids me cry,
with faithfull heart in brest,
As did the faithfull Cananite,
whose daughter was possest.

VER. 3
Et anima mea conturbata est valde: sed tu domine vsque quo?

33 At leaſt if I ſtil knock, and call
vpon thy holy Name,
At length thou wilt heare my requeſt,
and grant to me the ſame,
34 As did the man three loaues of bread
vnto his neighbour lend:
Whoſe knocking long, forſt him to riſe,
and ſhew himſelfe a friend.
35 Lord, by the mouth of thy deer Son,
this promiſe didſt thou make:
That if we knock, thou open wilt
the doore euen for his ſake.
36 Wherfore we cry, we knock, we call,
and neuer ceaſe will wee,
Till thou doe turne to vs, ô Lord,
that we may turne to thee.

The ſecond part.

VER. 4 Conuerte domine, & eripe animã meam, ſaluũ me fac, propter miſericordiã tuam.

TVrne from thy wrath, O Lord of hoſts,
and ſet my heart at large:
Oh ſaue me for thy mercies ſake,
and all my ſinnes diſcharge.
2 Not for the merits I haue done,
ne for the works I wrought,
But for thy endleſſe mercy ſake,
and blood which hath vs bought.
3 The debt is great that I am in,
not able for to pay,
And how to recompence the ſame,
none other can I ſay;

But goodnes thine must me acquite,
or else (alas) must I
To prison, where no ransome may,
set me at liberty.
For why? in death, O God of life,
no man remembreth thee,
And in the hell who giues thee thanks
was none yet know ne to bee.
The grieuous plagues and torments
so snaring be and strong, (there,
That no man can haue minde on thee,
or thee confesse among.
No time is there of space, ne place
repentance for to finde,
But burning paines, and torments sharp
to all be the assign'd.
Remembring this while I am here,
and doe this life possesse,
To thee O (Lord) in humble wise,
I doe my faults confesse.
And with a spirit all sorrowfull,
I doe my sinnes lamēt,
And sory am euen from my soule,
I did such waies frequent,
And am with groning wearie made,
through taste of many feares:
The night I spend my bed to wash,
my couch to wet with teares.
Not weeping to the sight of men,
(as doth the hypocrite)

VER. 5 Quoniam non est in morte qui memor sit tui, in inferno autem qui confitebitur tibi.

VER. 6 Laboraui in gemitu meo, lauabo per singulas noctes lectum meum, lachrimis meis stratum meum rigabo.

But

But in my chamber ſecretly,
where I my ſinnes recite;
12 Not onely with the teares of eyes,
but teares fet from alow,
That is, from bottom of my heart,
repentance great to ſhow.
13 And as my body I haue made
a ſeruant vnto ſinne;
So will I now by power of grace,
delight no more therein:
14 But will the ſame on thee beſtow,
O Lord, and freely giue,
To ſerue thee Lord, in righteouſnes,
the daies I haue to liue:
15 For in this bed of fleſh and blood,
and couch of ſenſuall life,
The Soules of all from Adams fall,
haue laine in woe and ſtrife.
16 And this doth make our countenance
or minde to changed be,
For inward griefe of this our couch
of ſenſuality.
17 For when we ſeek therein to reſt,
and thinke ſome eaſe to finde,
It after turneth to our griefe,
and anguiſh great of minde.
18 It is a ſerpent faire in face
appearing to the ſhowe,
But in his taile a ſting lies hid
of endleſſe paine and woe.

Mine eye, O Lord, is troubled sore,
with extreame rage and paine:
And I among mine enemies,
doe weake and old remaine.

VER. 7 Turbatus est a furore oculus meus: inueteraui inter omnes inimicos meos.

10 The wicked feend mine enemy,
still seeketh to deuise,
Some matter of occasion,
to lay before mine eyes.
11 The world also doth draw me forth,
to follow her delight:
My flesh to sensuality,
runnes on with maine and might.
12 The company of wicked sort,
entice me day by day:
Thus I with them, and they with me,
(alas) still run astray.
13 These enemies I neuer can
be able to subdue:
It must be thou ô Iesu sweet,
most mighty and most true.
14 Thou Lord which hast destroyed
the diuel likewise suppresst, (death
Must giue me power to ouercome,
whereby to liue in rest.
15 Then vnderneath thy death & crosse
I shall my sinnes display,
And strongly fight against my foes,
and boldly to them say:
16 *Away from me that workers be*
of wickednesse and sin:

VER. 8 Discedite à me omnes qui operamini

For

mini iniquitatem quoniam audiuit dominus vocem fletus mei.

For why the Lord hath heard my voyce,
and seen my teares therein.
27 You damned Spirits and liuers leud
the members of the feend,
Away from me, for now your power,
is brought vnto an end.
28 Your Prince and master of this world
that hath me turn'd and tost,
Is now cast out, and all his power,
his might and strength is lost.
29 Although you haue me long time
in prison and in thrall,
Yet are ye now cleane ouercome,
by Christ most strong of all.

VER. 9 Exaudiuit dominus deprecationem meam, dominus orationem meam suscepit.

30 I that in darkneſſe erſt was led,
do now beholde the light;
The Lord my prayer sure hath heard,
my suite is in his sight.
31 To thee (ô Lord) for grace I pray'd
and thou heardſt my requeſt,
And ſentſt aboundant dewes thereof
vnto my quiet reſt.
32 Then praid I likewiſe, all my ſinnes
might cleane remitted be,
And thou haſt granted my deſire,
and ſafe deliuered me.

VER. 10 Erubeſcant & conturbentur ve-

33 *Wherefore let all mine enemies*
confounded be with ſhame,
And that right ſoone and ſuddenly;
ô Lord I craue the ſame.

34 I knew that all mine enemies,
shall vexed be right sore,
And that thou wilt put them to flight,
from henceforth euermore.
35 For what long time they haue possest
they lost in little space,
Through operation of thy power,
and working of thy grace. (Christ,
36 With wrong they kept wᶜʰ thou sweet
by bloud hast dearely bought:
And thou a mighty Champion
hast turnd their power to nought.
37 Lord, I therefore thy seruant poore,
most earnestly doe pray,
To guide my feet and steps aright,
in thy most holy way.
38 And that the feend mine enemy,
who seeks me to deuoure,
May neuer ouer my poore soule
haue any strength or power.
39 But as by grace I am restor'd,
to fauour thine againe;
So with that grace defend me Lord,
from euerlasting paine. *Amen.*

hementer omnes inimici mei, cõuertantur & erubescãt valde velociter.

Beati

Beati quorum. Pſal. 32.

The firſt part.

Sing this as before.

O God I know by grace through faith,
the ſinner is made iuſt,
Though we offend yet iuſtifide,
by grace through faith we truſt.
2 Which grace and faith are thy good gifts,
which thou haſt giuen vs free,
And thorough them the works we doe,
are made right good to be.
3 I therefore Lord my faults confeſſe,
by helpe of heauenly grace,
And vtterly my ſinnes forſake,
and doe them all deface;
4 Beſeeching thee me to admit,
with thoſe that bleſſed be,
And to forgiue the treſpaſſes,
which I haue done to thee,
5 *For bleſſed is the man indeed,*
whoſe wickedneſſe and ſin,
Is cleane forgiuen and couered,
as they had neuer bin.
6 I will not hide my ſinnes from thee,
nor ſeeke them to excuſe;
But with my heart will them confeſſe,
and doe my ſelfe accuſe.
7 For, Lord, who goeth about to hide,
his owne iniquity;

VER. 1 Beati quorũ remiſſæ ſunt iniquitates & quorum tecta ſunt peccata.

Thou

Thou shalt the same make manifest,
that all the world may see;
8 Thou wilt him strip and naked make
to his perpetuall blame,
When he to iudgement shall arise,
and liue in endlesse shame.
9 *And therefore blessed is the man,*
to whom thou Lord shalt say,
I not impute thy sinnes to thee,
nor to thy charge them lay.
10 *He in whose spirit no fraud is found,*
shall blessed be also,
And looke what things he takes in hand,
shall prosper well and grow.
11 If I for sin should faine my selfe
all sorrowfull to be,
And were not so, then should be found
both fraud and guile in me.
12 Or if I should account my selfe
a man that liueth iust,
Hauing my conscience stuft with sinne,
so full as may be thrust;
13 There should appeare great fraud in me
for deep dissembling so,
For why? in me no goodnes dwels,
as of my selfe I know.
14 If euer any good were there,
it surely must be thine:
But as for sinnes I many haue,
and they by right are mine.

VER. 2
Beatus vir cui non imputauit dominus peccatum, nec est in spiritu eius dolus.

15 For

VER. 3 Quoniam tacui inueterauerunt oſſa mea clamando tota die.

15 *For while (O Lord) I held my peace,*
confeſſing not my crime,
My bones did waſte through daily plaints,
I made from time to time.
16 My ſoule doth feeble wax and faint,
becauſe I held my peace;
But now I haue my ſinnes confeſt,
I feele her ſtrength increaſe.
17 I kept that backe I ſhould haue told,
or elſe excus'd the ſame,
And that I ſhould haue cloſely kept,
did pu bliſh to my blame.
18 I hid the ſinnes that I haue done,
and they remained ſtill,
And boaſted forth the good I did,
contrarie to thy will. (wrought
19 Thus were the works that I had
quite loſt with their reward,
And I among that ſort remaine,
whome thou doſt not regard.

VER. 4 Quoniam die ac nocte grauata eſt ſuper me manus tua, conuerſus ſum in ærũnam dũ configitur ſpina.

20 *For day and night thy heauie hand,*
vpon me thou haſt laid,
And in my trouble was I turnd,
when I was ſore affraid.
21 My tribulation ſcourged me,
my moiſture is made drie,
My very backe bone ſtriken was,
that I began to cry.
22 My conſcience likewiſe ſtriken was
with pricke of great remorſe,

And

nd conscience mine vnquiet was,
till grace the same did force,
3 *And make me knowledge all my fault*
that I had done to thee.
Thus hath thy grace made me confesse
all mine iniquitie.

VER. 7 Delictum meum cognitum tibi feci, & iniustitiam meã non abscondo.

The second part.

LOrd, when against my selfe I spake,
shewing what I had bin,
Thou Lord forthwith didst cleane remit
my wikednes and sin.
2 So soone as I determin'd was,
no longer then to hide,
Thou Lord straightway forgauest me;
my faith the same hath tride.
3 And yet my voyce was in my mouth,
thine eare was in my hart,
Thus hath thy mercy clensed me,
throughout in euery part.
4 Thou art more ready to forgiue,
than we are to confesse,
So that we doe our selues accuse,
and shew our guiltinesse.
5 Some blame the diuell as cause of sin,
some destiny doe blame,
Some others say, complexion their
cannot auoid the same;
6 But Lord, I leaue such vaine excuse,
and with the Prophet say,

Dixi confitebor aduersum me iniustitiam meã domino, & tu remisisti impietatem peccati mei.

It's

It's I (ô Lord) that doe offend,
it's I, I not denay;
7 It's I my selfe that wrought this wo,
through mine iniquity.
It's I (ô Lord) and not the diuell,
nor yet my destiny.
8 Yet by thy sufferance, Lord, they may
onely entise a man;
But to inforce, or him compell,
that doe they neuer can.
Wherefore, good Lord, my sickly soule
to health againe restore,
For this ought all thy holy ones,
to pray in time therefore.
10 *This is the time in which thou wilt,*
giue care when we do call:
For after this no time there is,
thou wilt vs heare at all.
11 This is the time, Lord, thee to seek,
while that thou maist be found,
This is the time thou wilt vs heare,
and keep vs safe and sound.
12 *From rage of many water floods,*
that with temptation flow;
And from the proud and wicked sort,
with many troubles mo.
13 *Those shall not vs approach to vs,*
to doe vs any harme;
For why? thy grace shall beat them back
by strength of mighty arme,

14 Al-

PER. 9
Pro hac orabit ad te omnis sanctus in tempore opportuno.

Verumtamen in diluuio aquarum multarum ad eum non approximabunt.

14 Although amid this water flood
of surging waues of sinne,
Wee toſſ.d be among the rocks,
yet are not drownd therein.

15 *For thou, O Lord, art my refuge*
from troubles all that be,
And though temptations of the world
about haue compaſt me

16 I not regard intícements theirs,
nor threats that they ſhall make,
For why? my faith aſſureth me
that thou my part wilt take.

17 Thou Lord art onely my defence,
my ioy is all in thee,
Thou ſhalt me compaſſe round about,
and ſafe deliuer me.

18 The Tabernacle of my ſoule
is round about me ſet,
With enemies, ſuch as doe ſeek
mine hinderance and let.

19 But yet, O Lord, thy prouidence
ſhall me deliuer ſtill,
And from all dangers me defend,
after thy holy will.

20 *Thou wilt informe and ſhew to me*
the way that I ſhall goe:
This life is but a pilgrimage
I paſſe in to and fro.

21 Of this way Lord, thou art the end
and marke whereat I ſhoot,

VER. 7
Tu es refugium meum à tribulatione quæ circumdedit me.

Exaltatio mea, erue me à circumdantibus me

VER 8
Intellectum tibi dabo, & inſtruam te in via hac qua gradieris.

Grant that I may this voyage paſſe,
and foes of mine confute;
22 And in the running of my courſe,
my faith ſo ſtrong may be,
That I may haue one of thoſe games
of immortality.

Firmabo ſuper te oculos meos.

23 *Thus ſhall thine eye of ſtrong defence*
on me be fixed ſure,
And I with ioy ſhall able be
this trauell to endure.
24 For Lord if thou ſhouldſt turn thy face
or caſt thine eye aſide,
I ſhould not able be to run,
nor labour this abide.

VER. 9 Nolite fieri ſicut equus & mulus, quibus non eſt intellectus. In chamo & fræno maxillas eorum cõſtringes qui non approximabunt ad te.

25 *But ſhould be as the horſe and mule*
that vnderſtanding want:
Such of thy grace, faith, and good work
both barren be and ſcant.
26 They are too proud & ſcornfull ev
thy lawes to holde and keep,
The luſts and pleaſures of the fleſh
ſo lulleth them aſleep.
27 *But yet the mouthes of ſuch wilde beaſts*
thou Lord, with bit and brake
Shalt ſnaffle then with chaine and curb
that doe thee ſo forſake.
28 *For great and many are the plagues*
of thoſe that ſinners be,
By meanes whereof a number, Lord,
are turned vnto thee.

VER 10 Multa flagella peccatoris.

29

29 And thou, O Lord, that didst them
for their correction, (plague
Wilt also giue them comfort great,
and consolation.

30 *And he that trusteth in the Lord,*
he shall be compast in,
With mercy and remission,
of all his former sin.

31 *Be glad therefore ye righteous,*
and in the Lord reioyce:
For he by grace hath made you iust,
through his most louing choise.

32 Which were before stifnecked,
now gentle meek and milde, (proud
Not by your merits, but by grace,
as father to his child.

33 *All ye that be of vpright heart,*
in God reioyce also,
And to his will submit your will,
in anguish, paine, and woe.

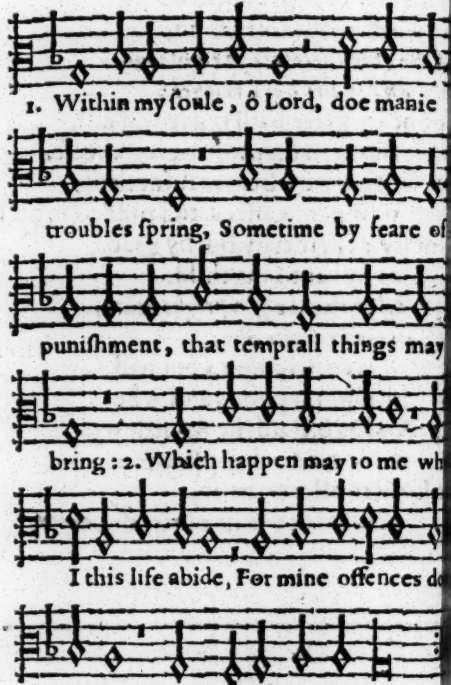
34 And as S. Paul the Apostle was
made glad in his distresse:
So Lord in all extremity,
graunt me the like successe, *Amen.*

Sperantem autem in domino misericordia circundabit.

VER. 11 Lætamini in domino & exultate iusti.

Et gloriamini omnes recto corde.

Domine ne in furore. Pſal.38.



3 Sometime (O Lord) by feare,
of ſickneſſe and diſeaſe,
Which here we ſuffer for his guilt,
that firſt did thee diſpleaſe:
4 Sometime againe by feare
of death that follow muſt,
Which in a time vnlooked for
ſhall all conſume to duſt:
5 And laſt by feare, O Lord,
of euerlaſting paine,
Which I by ſinne haue well deſeru'd,
therein for to remaine.
6 But yet, O bleſſed Lord,
when thou ſhalt angry be,
In fury thine correct me not,
nor poure thy wrath on me.
7 And though thy bowe be bent,
with arrow ſet therein,
And ready thou my ſoule to wound,
for my committed ſinne:
8 Yet let my mercy moue
with ruth on me I craue;
Becauſe thou knoweſt I cannot giue,
the thing that I not haue.
9 For thou muſt firſt me giue,
yer I can giue to thee:
For of my ſelfe and from my ſelfe
comes but iniquity.
10 *Thine arrowes I confeſſe,*
ſo deepe haue pearſt my heart,

VER. 1.
Domine ne in furore tuo arguas me neque in ira tua corripias me.

VER. 2.
Quoniam ſagittæ tuæ infixæ ſunt mihi.

That medicine none, ne other craft,
can seuer them apart.
11 For if by craft I might,
these wounds make whole againe,
And so escape eternall death,
and euerlasting paine,
12 My feare should be the lesse,
my ioy a great deale more:
But thou, O Lord, the leach must be,
for sicknesse mine and sore.

it confirma-
li super me
manum tuã.

13 *Thine hand thou hast inforst,*
so heauie vpon me,
As death with dart I know right well,
cannot auoided be.
14 O death, vnto the man,
that substance hath at will,
How sharpe and bitter is thy dart,
when thou comst him to kill?

VER. 3
Non est sa-
nitas in car-
ne mea.

15 *Lord in my flesh I feele,*
no health there is at all:
For when I thinke most sure to stand,
I readiest am to fall.
16 But blessed are those men,
which neuer did offend
In sinfull lusts, but haue themselues
kept cleane vnto the end.
17 For in their soules they finde
great quietnesse and rest,
And euery thing they take in hand,
doth turne vnto the best.

18 But

18 But contrary to those,
that spend the day and night,
In exercise of wickednes,
and take therein delight.
19 For they in conscience feele
such busines, broile, and strife,
That for to thinke vpon their sin,
a hell is to their life.
20 O Lord, among those sort,
my selfe haue gone astray,
And from the face of anger thine, A facie ira
could neuer flee away. tua.
21 Yet thou hast suffered me,
and giuen me grace at last,
For to acknowledge all my faults,
and wicked life now past.
22 *My bones were voyd of rest,* Non est pa
by reason of my sin, ossibus me
And all my body grieued was, is à facie
without and eke within. peccatorum
23 Sinne may compared bee meorum.
vnto a Serpent vile,
Which with his body, head, and taile,
doth many one beguile.
24 For where the Serpents head,
to enter doth begin,
There all the body with the taile,
apace comes sliding in.
25 The motion first to sinne,
vnto the head apply,

And when the heart conſents thereto,
then is the body nie.
26 The fact once being done,
then is the ſerpents taile
With head and body entred in,
where he muſt needs preuaile.
27 *For why? this ſerpent ſinne,*
ſo high himſelfe doth reare,
Aboue mine head, the waight of whom
is more than I can beare.
28 And thus by ſufferance came,
by licence that I gaue,
This ſerpents head into my ſoule,
his entrance firſt to haue.
29 For now hath he brought in,
his body, taile, and all;
And therewith doth ſurcharge my ſoule,
that ſhe is like to fall.
30 The burthen is ſo great,
that many times (alas)
She is compeld to doe the thing,
ſhe would not bring to paſſe.
31 Too hard it is for me
this ſerpent to expell,
It muſt be thou, O mighty King,
the ſtrength of Iſrael.
32 Thou that the diuels draueſt forth
out of the men poſſeſt,
Vouchſafe this ſerpent to expell,
and ſet my ſoule at reſt.

33 Thy

ER. 4
quoniam
iquitates
eæ ſuper-
reſſæ ſunt
put meũ:
ſicut onus
raue graua-
ſunt ſuper
e.

33 Thy grace must worke in me,
to be contrite in hart,
And this from thee to me must come,
withouten my desart.

34 *My bones corrupted are,*
and putrefied so sore,
By reason of my follies past,
that woe is me therefore.

35 The markes of mine old sins,
doe rotten waxe againe,
And fresh and green they doe appeare,
to further more my paine.

36 *By reason of my sin,*
I am a wretch become,
Setting my minde on earthly things,
like beast both bruit and dumbe.

37 *And crooked am I made,*
vnto the very end,
The day throughout continually,
with woe and griefe I spend.

38 Because I am throwne downe,
and not compeld thereto,
No violence did me inforce
thus wickedly to doe.

39 It was my will which led
intelligence awry.
And that which reason willed me,
the same did I deny.

40 Will is the middle part,
Lord of my soule I know:

VER. 5. Putruerunt & corruptæ sunt cicatrices meæ à facie insipientiæ meæ.

Miser factus sum.

VER. 6. Et curuatus sum vsque in finum, tota die constristatus ingrediebar.

And I my will for to exalt,
did reason ouerthrow.

VER. 7 Quoniam lumbi mei impleti sunt illusionibus.

41 *Whereby my loynes are full,*
that is my flesh to say,
Repleate is with illusions
that me deceiue alwaie.

42 Ah wicked flesh of mine,
that dost my soule entise,
Thou hurtst thy selfe, offendst my God,
by thy lewd exercise.

43 And by this lust of thine,
no health is in my flesh,
For sin my soule and body grieues,
still day by day afresh.

Non est sanitas in carne mea.

44 My soule tormented is,
by sight of minde vncleane,
My body weake and feeble brought,
through lust made bare and leane.

VER. 8 Afflictus sum & humiliatus sum nimis. Rugiebam à gemitu cordis mei.

45 *Thus I afflicted sore,*
and wearie low am brought.
And am a bondman vnto sin,
in word, in deed, in thought.

VER. 9 Domine, coram te est omne desiderium meũ, & gemitus meus à te non est absconditus.

46 This sinne so setled is,
that it will not depart.
Which causeth me, *To rore and cry,*
with sorrow from my heart.

47 *O Lord the great desire,*
that doth proceede from me,
And mourning much that I do make,
not hidden is from thee.

48 Thy

48 Thy sight is of great strength,
for end thereof is none,
And be the distance nere so farre,
thy power and strength is one.
49 Thy sight, O God, attaines,
to distance all that be,
And makes no change of more or lesse,
as is with vs we see.
50 *My heart is troubled sore,*
my strength is gone me fro,
Likewise the sight of both mine eyes,
from me is gone also.
51 The tribulations great,
wherewith my sinfull hart
Is vext, and troubled night and day,
about in euery part:
52 Is, Lord, for feare of thee,
and of thy punishment,
Which thou shalt render vnto me,
for this my life misspent.
53 O Lord, remoue from me,
this cloudy mist of mine:
And with thy grace and mercy mixt,
anoint my dusked eyne;
54 That I the way may see,
wherein thou hast delight,
And in the same my steps direct,
so walke both day and night. *Amen.*

VERSIO. Cor meum conturbatū est, dereliquit me virtus mea & lumen oculorū meorum & ipsum non est mecum.

The

The ſecond part.

MY wretchednesse (O Lord)
is more than may be ſaid;
It's not alone the griefe of heart,
that maketh me diſmaid.
2 Ne feebleneſſe of ſtrength,
depreſt with vices all,
Nor yet the blindneſſe of my ſoule,
which ready is to fall.
3 But otherwiſe it comes,
and ſtill increaſeth more,
That is, where I thought comfort finde
is turned to my ſore.
4 *My friends and neighbours Lord*
in whom I put my truſt,
Againſt me altogether ſtood,
and ſhewed themſelues vniuſt.
5 *And they that ſtood me next,*
farre off gat them away.
And ſuch as waited for my life,
ſet on me as a prey.
6 The force of wicked feends,
O Lord, is very ſtrong:
No earthly power is like to theirs:
if thou them ſuffer long
7 To exerciſe their force
on ſinners all that be,
Not one among ten thouſand ſhall
be left aliue to thee.

8 They

ER. 11
mici mei
proximi
ei aduerſũ
e appro-
nquabant
aſtiterunt.

ER. 12
t qui iuxta
e erant de
nge ſtete-
ant, & vim
ciebant
ui quære-
ant animã
eam.

They study to deceiue,
by wordly pleasure vaine,
And toyes such as the flesh desires,
to bring vs endlesse paine.

These Lord haue sought for me,
and wrought me ill the while,
And with deceitfull vanities
did daily me beguile.

O Lord many times I feele,
when I thus tempted am,
Such pleasures spring, I ioy thereat,
not looking whence they came.

Or at the least, O Lord,
I would not vnderstand,
Ne see the snares for me were laid,
to bring me vnder hand,

The pleasures of the flesh,
so sweet sound in mine eare,
That what is spoken there against,
I list not for to heare:

But as one being deafe,
with silence passe away,
And as a man that dumb is borne,
haue not a word to say.

Indeed I must confesse
my selfe I haue not sought,
Nor spake against my wickednesse
in such sort as I ought.

But as one deafe and dumbe,
that sin no time would blame,

Et qui inquirebant mala mihi, locuti sunt vanitates, & dolos toto die meditabantur.

VER. 3
Et ego tanquam surdus non audiebam, & sicut mutus non aperiens os sum.

VER. 4
Et factus sum sicut homo non audiens & non habens in ore redargutiones.

No open would mine eares to heare,
how to auoid the ſame.
16 Yet true it is, O Lord,
let man his faults confeſſe.
With ſighs, and ſorrowes from his hart,
he did thy lawes tranſgreſſe:
17 Yea let him do his beſt,
and ſatisfaction make;
And yet if he be void of hope,
thou wilt him ſure forſake.
18 For Iudas ſorrow made,
when he had thee betraied,
And did reſtore the ſiluer back,
and downe againe it laied.
19 He openly confeſt,
he ſinned grieuouſly,
In that he falſly had betraied,
the innocent to die;
20 But wanting hope, we ſee,
into deſpaire he fell,
And hangd himſelfe vpon a tree,
among the Rauens to dwell.
21 Hope is the gift, O Lord,
that from thy grace proceeds,
And grace brings faith, and faith bring
from which ſpring fruitfull deeds.
22 *And for becauſe that I*
did alwaies hope in thee,
Thou wilt me heare, O Lord my God,
and ſafe deliuer me.

Quoniam in te domine ſperaui, tu exaudies me domine deus meus.

13 My hope is firmely fixt,
and cannot be remooud;
Because thy grace assareth me,
my faith is not disprooud.
14 *Thus haue I said, O Lord,*
left any time at all,
Mine enemies should ouer mee,
triumph to see me fall.
15 *For whiles my feet did slide,*
against me much they spake,
That is to say, whiles my desires,
the way to sinne did take,
16 And were from thee remooud,
to follow lothsome lust;
Then did mine enemies reioyce,
to see me in the dust.
17 But Lord, I mee submit,
vnto thy discipline,
And meekely take correction thine,
for old offences mine.
18 *And haue my selfe prepar'd,*
vnto the whip of paine,
Whereby my griefe and dolour may,
still in my sight remaine.
19 And Lord thou knoweſt of old,
there is no good in me;
Not one man good vpon the earth,
not once seekes after thee.
20 Among thy chosen sort,
vnfaithfulneſſe was found,

VER. 16. Quia dixi ne quando supergaudeat mihi inimici mei, & cum commouentur pedes mei super me magna loquuti sunt.

VER. 17 Quoniam ego in flagella paratus sum, & dolor meus in conspectu meo semper.

Like

Likewiſe among thy Angels bright,
were thouſands caſt to ground:
31 Then how much more (alas)
of wretches ſuch as I,
That dwell in houſes made of clay,
muſt ſinne continually?
32 *I will confeſſe to thee,*
all mine vngodlineſſe,
And for my ſinnes will take more thought,
then any can expreſſe.

VER. 18 Quoniam iniquitatem meam annunciabo, & cogitabo pro peccato meo.

33 And yet, O Lord, thy grace,
muſt worke this good in me,
By which I ſtedfaſtly beleeue,
I choſen am to thee.
34 For now by grace I minde,
my ſinfull life t'amend,
And vnto vertue will apply,
my ſelfe vnto the end.
35 I ſee the follies paſt,
wherein I tooke delight,
To be both vile, wicked and naught,
and odious in thy ſight.

VER. 19. Inimici autem mei viuunt, & confirmati ſunt ſuper me, & multiplicati ſunt qui oderunt me iniquè.

36 *And though my foes do liue,*
and ouer me made ſtrong:
And they which hated me are great,
and doe me trebble wrong;
37 No maruell it's O Lord,
for why? they mighty be,
And are, except thy grace aſſiſt,
too ſtrong alwaie for me.

38 Th

They haue long time deuis'd,
deceitfull crafty ginnes,
nd by the same haue ouerthrowne
the strongest in their sinnes.
If any time I flee,
repentance for to finde,
hen one of these malicious spirits,
assayleth straight my minde.
And with deuices new,
and frauds that be vnknowne,
e craftily doth me subdue,
and so makes me his owne.
Thus Lord when I am bent,
thy goodnes to pursue,
ine enemies do me detract,
and breed my bale anew.
The wicked feend (alas)
doth many times me grieue:
he world also doth follow me
the daies I haue to liue.
The flesh doth me prouoke,
with lust both lewd and nought,
us by these three mine enemies
I am in thraldome brought.
Yet, Lord forsake me not,
ne let thy grace depart,
st that mine enemies vnawares
do thorough pearce mine hart.
And though sometime, O Lord,
thy presence thou withdraw,

VER. 20
Qui retribuunt mala pro bonis, detrahebant mihi quoniam sequebar bonitatem

VER. 21
Ne derelinquas me Domine, Deus meus ne discesseris a me

Whereby

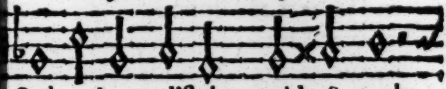
Whereby the feend may entrance make
and bring me more in awe.
46 Yet Lord, thy grace restore
to me poore wretch againe,
That I thereby may him resist,
to make his trauell vaine.
47 *Giue heed therefore my God,*
which art my helpe and health,
Whose mercy & whose goodnes shewe
is to my soule chiefe wealth.
48 Giue temporall health, O Lord,
as vnto thee seemes best,
And to my soule thy sauing health,
in heauen with thee to rest. *Amen*

VER. 20 Intende in adiutorium meum domine deus salutis meæ.

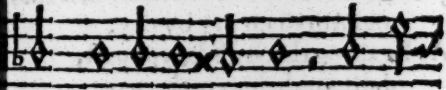
Miser

The first part.

Miserere mei. Psal. 51.



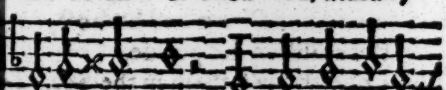
O thou that mad'st the world of nought,



whom God thy creatures call, Which for-

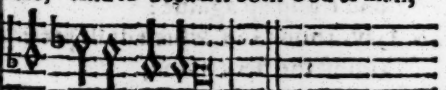
medst man like to thy selfe, yet sufferedst

him to fall: 2. Thou God, which by



thy heauenly word, didst flesh of virgine

take, And so becamst both God & man,



for sinfull fleshes sake: 3 O

3 O Lord thou saweſt when man by ſi
to hell was ouerthrowne,
Didſt meekly ſuffer death on croſſe,
to haue thy mercy knowne:
4 Thou God which didſt the Patriark
and fathers old diuine,
From time to time preſerue and keep
by mercy great of thine:
5 O thou that Noah keptſt from floud
and Abraham day by day,
As he alongthrough Egypt paſt,
didſt guide him in the way;
6 Thou God that Lot from Sodoms
didſt ſafely keep alſo, (plag
And Daniel from the Lions iawes,
thy mercy great to ſhow:
7 O thou good God that didſt diuide
the Sea like hils to ſtand,
That children thine might thorow paſſe
from cruell Pharos hand;
8 So that when Pharo and his hoſt,
thy children did purſue,
Thou ouerthrew'ſt them in the Sea,
to proue thy saying true:
9 O thou that Ionas in the fiſh,
three dayes didſt keep from paine,
Which was a figure of thy death,
and riſing vp againe:
10 I ſay, thou God, which didſt preſe
amidſt the fiery flame,

The three young men which sang therein
the glory of thy name.

11 *Thou God haue mercy on my soule,*
thy goodnesse me restore,
And for thy mercies infinite,
thinke on my sinnes no more.

12 O Lord the number of my sinnes,
is more then can be told,
Wherefore I humbly doe desire,
thy mercies manifould.

13 For small offence thy mercy small,
may soone small faults suffice:
But I, alas, for many faults
for greater mercy cries.

14 And though the number of my sins,
surpasse the salt Sea sand,
And that the filth of them deserue
the wrath of thy iust hand:

15 Yet do thy mercies farre surmount
the sinnes of all in all,
Thou wilt with mercy vs releeue,
for mercy when we call.

16 Right wel I know man hath no power
so much for to transgresse.
As thou with mercy maiest forgiue,
through thine Almightinesse.

17 I do confesse my faults be more
than thousands else beside,
More noysome and more edious,
more fowler to be tride,

VERS. Miserere mei Deus secundum misericordiam tuam, & secundum multitudinē miserationū tuarum dele iniquitatem meam.

18 Than

18 Than euer was the lothſome ſwine,
or menſtruall cloath beraid:
To thinke thereon my woefule ſoule,
(alas) is yet affraid.
19 Wherefore good Lord, do not behold
how wicked I haue bin,
But waſh me from my wickedneſſe,
and cleanſe me from my ſinne.
20 The Iſraelites being defilde,
durſt not approach thee nie,
Till they their garments and themſelues
had waſhed decently.
21 The Prieſts eke cleanſed alſo were,
yer they thy face would ſee,
Elſe had they periſht in their ſinne;
ſuch, Lord, was thy decree,
22 (Alas) how much more need I then,
to craue while I am heere,
To waſh my foul and ſpotted ſoule
that it may cleane appeare?
23 Polluted clothes with filth diſtaind,
do many waſhings craue,
Yer that the launder can obtaine,
the thing that he would haue.
24 My ſoule likewiſe (alas) doth need
thy many dewes of grace,
Yer it becleane: for cankred ſinne,
ſo deep hath taken place.
25 The Leproſie that Naman had,
could not be done away,

VER 6
Amplius lauame ab iniquitate mea, & à peccato meo munda me.

Till he seuen times in Iordan flood
had washt him day by day.
26 How many waters need I then
for to be washed in,
Yer I be purged faire and cleane,
and cleansed from my sinne?
27 But, Lord, thy mercy is the sope
and washing lee also,
That shall both scoure & cleanse the filth
which in my soule doth grow.
28 Why should I then (alas) despaire
of goodnes thine to me,
When that thy iustice willeth me
to put my trust in thee? (past:
29 Thy promise Lord thy mouth hath
which cannot be but true,
That thou wilt mercy haue on them,
that turne to thee anew. (passe
30 I know when heauen and earth shall
this promise shall stand fast;
Wherefore vnto thy Maiesty,
I offer now at last
31 An heart contrite and sorrowfull,
with all humility,
For heinous sinne by it conceiu'd,
through mine iniquity:
32 *I doe acknowledge all my faults,*
my sinnes sit and me before;
I haue them in remembrance Lord,
and will for euermore,

VER. 32. Quoniam iniquitatem meam ego cognosco, & peccatum meum coram me est semper.

33 Be-

33 Becauſe thou ſholdſt the ſame forge
I ſtill doe thinke thereon,
And ſet it vp before my face,
alwaies to looke vpon.

34 *Againſt thee onely haue I ſind,*
and done ill in thy ſight;
In whom it lies to puniſh me,
or to forgiue me quite.

35 But ſure my hope is firmely fixt,
that thou wilt me forgiue.
For with thine honour ſhall it ſtand,
to ſuffer me to liue:

VER. 4 Tibi ſoli peccaui, & malum coram te feci. Vt iuſtificeris in ſermonibus tuis, & vincas cum iudicaris.

36 *That all the world may witneſſe thee*
a Iudge moſt iuſt to be,
For that thou wilt thy promiſe keep,
to all that truſt in thee:

37 That is, our ſinnes thou wilt remit,
and cleane forget them all,
And bend thine eares vnto our plaints,
when we vpon thee call.

The ſecond part.

VER. 5 Ecce enim in iniquitatibus conceptus ſum, & in peccatis concepit me mater mea.

O Lord conſider with thy ſelfe,
what metall I poſſeſſe:
Beholde in ſinne I was conceiued,
and borne in wickedneſſe.

2 From Adam firſt this ſin was drawne
Whereby I was made prone
To doe the ill ſhould thee offend,
and let the good alone.

3 Ye

3 Yea, many a time I am so drawne
to doe I would not do,
And that I would I leaue vndone,
for want of might thereto.
4 Such is, O Lord, the strength & force
of my concupiscence,
But yet of greater force than this,
is Lord thine indulgence.
5 For thou wilt mercy shew to them,
that mercy doe require,
And wilt not turne thy face from such
as mercy doe desire.
6 Surely of honour more is thine,
through pity men to saue,
Then by thy iustice to condemne
such as deserued haue.
7 Therefore, O Lord, receiue me now
which doe my selfe accuse,
To th'end thou shouldst my sins forgiue,
and all my faults excuse.
8 O Lord, I doe not hide my sinnes,
but shew them vnto thee,
Because thou shouldest thy mercy grant
as thou hast promis'd me.
9 For neuer yet thou hast been found,
in any word vniust,
Ne canst thou now begin at me,
since that in thee I trust.
10 *Thou Lord hast euer loued truth,*
and truth thou art most sure,

VER. 6 Etenim veritatem dilexisti.

Thou art the very verity,
for euer to endure.

11 Thou promisedst to Abraham,
his seed to multiply,
Euen as the starres, and as the sand
that in the sea doth lie.

12 To Isaac and to Iacob eke,
like promise didst thou make,
And thou the same performed hast
for this thy promise sake.

13 Thou promisedst to Iosua,
to strength him with thy hand,
And so he slew the Cananites,
and did diuide their land.

14 To Gedeon thou prōmise mad'st,
that he should set at large
The Israelites which were in thrall,
and in their enemies charge.

15 When Ezechias lay sore sicke,
and welnigh at deaths doore,
Thou promist him his health againe,
to liue fifteen yeares more.

16 Thus hast thou kept thy promises,
to thousands else beside,
Wwo haue reposed trust in thee,
thou hast no helpe deuide.

17 Euen so good Lord, thy promise keep
with me that am vniust,
A scabbed sheep, one of thy flock,
and ouercharg'd with lust.

18 Which

18 Which of long time haue run aſtray
the time ſince I was borne,
Yet now returnd with heauy hart,
that's with repentance torne.
19 Thus hath thy grace now called me,
with mercy of thy hand,
And what thy will and pleaſure is,
by grace I vnderſtand,
20 *Thou haſt reueald vnto me,*
the things that be vnknowne,
The ſecret points of wiſdome thine
thy grace to me hath ſhowne.
21 The myſteries that hidden were
within thy ſacred word,
Thou haſt to vs made manifeſt,
by Ieſus Chriſt our Lord.
22 I am now fed with bread of life,
that ſhall my hunger ſlake,
And from dame wiſdomes watry ſprings
my drinke I often take.
23 Now wiſdom hath caſt out her floud,
the plants all watred be,
And ſtill ſhe ſeeks to lighten thoſe,
that put their truſt in thee.
24 Of this her floud S. Paul did drinke,
and he was taught thereby
Thy wiſedome Lord which ſecret was,
and hidden long did lie:
25 As thou to him didſt manifeſt
by thy free Spirit before,

Incerta & occulta ſa entiæ tuæ manifeſta mihi.

Which ſearcheth out the very depth
of ſecrets thine and ſtore.
26 Of this, Lord, part I taſted haue,
through mercy ſhewed to me,
And am now taught by them to know
mine owne infirmity.
27 And by it am I taught likewiſe
thy goodneſſe for to know,
Beſeeching thee this worke begun,
may neuer part me fro.
28 So that the light which kindled is,
in me by thy great grace,
May ſo increaſe, as darkneſs, Lord,
may neuer more take place.

The third part.

VERS. 7 Aſperges me domine hyſſopo, & mũdabor: lauabis me, & ſupra niuem dealbabor.

VVIth Hyſop, Lord, beſprinkle mee,
and cleanſe me from my ſin:
More whiter then ſhall I be made,
than euer ſnow hath bin. (blood
2 Thou didſt command this herbe with
a ſprinkle for to be,
To ſprinkle ſuch as cleanſed were
from loathſome leproſie.
3 A bundle of this herbe, O Lord,
thou didſt command alſo
To dip in bloud of ſimple ſheepe,
and therewithall to ſhow,
4 Vpon the doore poſts of the houſe,
the ſlaier might it ſee.

Where

Wherby the plague might shun the place,
and from thy people flee.

5 These vnto vs do represent
the bloud of thy deare Sonne,
Without the which no man is cleane,
what euer can be donne.

6 And he that markes his soule therewith
and puts his trust therein,
The slayer hath no power to hurt
nor plague him for his sinne.

7 If with this grace thou sprinkle mee,
I shall be white I know,
And though as bloud my sinnes appeare,
they shall be like the snow.

8 Yea though my sinnes as purple were
or as the skarlet die,
Thy grace shall make them as the wooll,
t'appeare before thine eye.

9 *Then shall I heare the words of ioy,*
of gladnes so likewise,
That Nathan to King Dauid spake,
whom thou didst not despise.

VER. Auditus us dabit gaudiu. lætitiam

10 That is, my sinnes are now put out,
what euer I haue done,
And are forgiuen me quite and cleane
by Iesu Christ thy Son.

11 Then shall I heare the words Christ spake
to him the palsie had,
My sonne, thy sinnes are thee forgiuen,
arise, go home, be glad.

12 Then ſhall I heare thee alſo ſpeake
by inſpiration,
Whereby I ſhall be comforted
in tribulation.

xulta- 13 Yea Lord, *the bones thou broken haſt*
t oſſa *ſhall then againe reioyce,* (grace
confre- Through working of thy heauenly
and ſweetnes of thy voyce. (ſoule

14 That is, the powers of my poore
whom ſin ſo weake hath brought,
Whereby it wanted powre to worke
the good it long time ſought,

15 Shall then recouer that was loſt,
and be reuiu'd againe,
And through the quickning of thy ſpirit
ſin ſhall no more remaine.

R. 19 16 Wherefore *thy face turne from my ſins*
te facie *and wipe my faults away,*
a pec. *And eke all mine iniquity,*
meis, moſt humbly I thee pray.
nnes
itates 17 I meane the face of iuſtice thine,
dele. wherewith thou doſt behold
The ſins we daily do commit,
to puniſh manifold.

18 This face good Lord, turne thou from me,
and from the faults I make; (me,
And them forget and me forgiue,
for thy great mercies ſake.

19 But Lord, the face of mercy thine,
from me turne not away,

But

But therewithall beholde me ſtill,
and help me day by day.
20 For what am I if that thy grace
thou take away from me?
A bondman vnder ſin and death,
and caſt away of thee:
21 And euery man thy grace that wants
ſhall haue a heart of ſtone,
As Pharo had after thy grace
departed was and gone.
22 He ſhall both ſee and heare indeed
yet ſhall be deafe and blinde,
His eares and eyes ſhall ſtopped be,
the truth he ſhall not finde.
23 His heart likewiſe ſhall frozen be,
or as the ſtony wall,
He ſhall thy creatures like and loue,
and loue not thee at all.
24 Yea ſuch an heart, O Lord, in me
long time hath taken place,
Which no way can be mollifide,
but by thy ſpeciall grace.
25 Wherefore I pray thee heartily,
remooue this heart from me:
And Lord in me a new heart make,
that flexible may be.
26 A fleſhy heart both ſoft and meek,
an heart that I may know
Thou art the Lord, without whoſe grace
no goodneſſe I can ſhow.

VER. 10
Cor mũdu
crea in me
Deus.

27 This grace it is that must reuiue
a right spirit, Lord, in me.
My spirit through sin is crooked made,
and loathsome for to see.

28 *Make it vpright therefore to be,*
and that decline it may
From worldly pleasures light and vaine,
that vanish soone away.

29 Vouchsafe, O Lord, to heauēly things
my spirit may aspire,
And with thy grace replenisht be,
most humbly I desire.

30 Let neither yet aduersity,
nor worldly wealth also,
Pluck downe my spirit, nor hinder it,
where it desires to go.

31 *Ne cast me off at any time,*
from presence of thy face,
Ne take from me thy holy spirit,
O Lord in any case.

32 My sins good Lord behinde me cast,
there euer to remaine:
But cast not me from thy sweet face,
as thou didst wicked Caine.

33 Nor from thy fauour cast me so,
as thou didst cast king Saul,
For if that I thy presence lose,
I cannot chuse but fall.

34 O Lord how sweet and gracious,
is this thy spirit most pure!

It spiritum ectum

nnoua in isceribus neis.

VER. 11 Ne proiicias me à facie tua, & spiritum sanctum tuum ne auferas à me.

It leadeth those that loueth thee,
where righteous folke endure,
35 Grant Lord, that this thy holy spirit,
may dwell within me still,
And me confirme in righteousnes,
according to thy will.

The fourth part.

O *Lord my God, restore to me*
thy saning health againe,
And stablish me with thy chiefe spirit,
that it may still remaine.
2 My sins, O Lord haue bin the cause
that I thy grace did want,
And when thy grace departed was,
I found thy spirit but scant.
3 The losse wherof did grieue me much:
and by the same I found
All goodnesse gon, all wickednesse
within me to abound.
4 For light and darknes may not be
at one time in one place:
No more may sin and wickednesse
associate be with grace.
5 Wherefore the greatnesse of my losse
hath made my griefe the more,
And where in sinne I had delight,
I now repent it sore.
6 Behold therefore most mighty God,
mine inward griefe of minde,

VERS. 12 Redde mihi lætitiam salutaris tui & spiritu principali confirma me.

And of thy goodneſſe me reſtore,
to that I cannot finde:
7 I meane thy ſacred holy ſpirit,
which I through weakeneſſe loſt,
Mine enemies were ſtrong and fierce,
and cruelly me toſt,
8 So that my ſoule too feeble was,
their power for to withſtand.
Good Lord in grace yet once againe
confirme me with thy hand,
9 And let thy ſpirit no more depart,
no Lord, not when I die,
But that it may ſtill with my ſoule
remaine continually.
10 *Then ſhall I ſtedfaſtly inſtruct,*
the wicked in the way,
Whereby to thee they may returne,
that long haue gone aſtray.
11 I will my ſelfe put forth, O Lord,
to ſinners all that be,
As an example them to cauſe
for to remember thee.
12 I will not ceaſe for to declare
thy iuſtice euery where,
And of thy iudgement bring them all
in terrour and in feare.
13 And then will I againe extoll
thy mercies ouer all,
To plucke them from deſpairing, Lord,
leſt any therein fall.

VER. 13 Docebo iniquos vias tuas, & impii ad te conuertentur.

14 Thus

14 Thus shall I able be to doe,
being confirm'd in thee,
By working of thy holy spirit,
which thou shalt put in me,
15 Thy seruant Moses was affraid,
to goe on message sent,
Till thou promis'd to be with him,
when he to Pharo went.
16 After which time he doubted not,
but forth went on his way,
Accomplishing thy holy hest,
as thou didst bid him say.
17 The seuenty elders of the host
to thee whom Moses brought,
Till part of Moses spirit they had,
were able to doe nought:
18 But after that, they prophecide,
and did thy people guide,
And ruled them with righteousnesse,
and truth on euery side.
19 Lord, Peter at a womans voyce,
thy sweet sonne Christ denayd,
And ready was him to forsake,
he was so sore affraid;
20 Vntill that thou reuiuedst him,
with this thy spirit of grace:
Yea, Lord, thy sonnes Apostles all,
were bidden for a space,
21 To bide within Ierusalem,
in prayer and in loue,

Till they were with thy holy spirit
fulfilled from aboue.
22 Wherfore send downe thy holy spirit,
in me the same to be:
And from the guiltinesse of blood
good Lord deliuer me.

ER. 14
iberame
e sanguini-
us Deus,
eus sanita-
s meæ.

The first part.

THou God that God art of my health,
deliuer me I pray,
From sin that I committed haue,
against thee day by day.
2 A multitude of sinnes there be,
from flesh and blood that grow,
Which I through my concupiscence,
haue daily done I know,
3 And this corruption is in me,
by nature as I finde;
For what is he can make that cleane,
that is vncleane by kinde?
4 How can a man of woman borne,
be cleane, I faine would know.
The childe that is but one day olde,
yet is vncleane also.
5 Thus flesh & blood such works bring (forth
as aye corrupted be,
And therefore cannot heauen enioy,
ne dwell and raigne with thee.
6 Vpon corrupted nature mine,
O Lord poure forth thy grace,

And

And from these bloods deliuer me,
and all my sinnes deface,
7 Then Lord shall I be purged cleane,
from all my wickednesse.
Which grant, good Lord, *So shall my tong exalt thy righteousnesse,* Et exaltabit lingua mea iustitiam tuam,
8 In that thou mercy shewest to me,
being a wicked man,
Giuing me grace pensiue to be,
my grieuous sinnes to scan,
9 Making me iust that am vniust,
wherein thou God art found
In mercy, truth, and righteousnes,
most perfect, sure and sound.
10 But yet, O Lord, before my tongue
thy righteousnes can raise,
My lips and mouth thou open must, VER. 13 Domine labia mea aperies, & os meum annuntiabit laudē tuam,
whereby to shew thy praise.
11 For else vnseemly praise will be,
where lips be lickt with sin,
And where the minde with wickednes
is stuffed full within.
12 Good Lord, the Prophet Esaie,
when he thy glory sawe,
Confest his lips to be vncleane,
and therefore stood in awe,
13 Vntill such time as Seraphin
thou sentst with burning coale
His lips to touch, and therewithall,
he by and by was whole.

14 I meane that his vnrighteouſnes,
was then forgiuen quite,
And all his ſinne and wickednesſe,
was cleane put out of ſight.
15 O Lord my God, in ſuch a ſort
vouchſafe my mouth to touch,
That I thy glory may ſet forth,
to little and to much.
16 *To offer ſacrifice to thee,*
for offerings burnt were vaine,
No pleaſure, Lord, thou haſt in them,
nor ought in them remaine.
17 They were but figures of that thing
which now to paſſe is come,
That is the liuely ſacrifice
of Ieſus Chriſt thy ſonne.
18 To offer gold to thee (O Lord)
or treaſure of the land,
It needeth not, ſith all the world
is thine, and at thy hand.
19 And yet I will not empty come,
but offer vnto thee
An humble ſpirit with heart contrite,
for mine iniquity.
20 *This ſacrifie (O Lord) I know*
thou wilt no time deſpiſe,
But it beholde, and looke thereon
with thy moſt gracious eyes.
21 And Lord for that there nothing
be left behinde in me, (thou

VER. 16 Quoniam ſi voluiſſes ſacrificium, dediſſem vtique, holocauſtis non delectabaris

VER. 17 Sacrificium deo ſpiritus contriſtatus, & cor humiliatum Deus non deſpicies.

Bo

Both body, soule, and all their powers
I offer vnto thee:
22 And as a liuely sacrifice,
as Ezechias did,
Such time as he thy fauour got,
and health recouered.
23 The same did Mary Magdalen
offer in humble sort,
The thiefe also vpon the crosse
to his endlesse comfort.
24 Great numbers more vnspeakeable,
by this thy fauour wan,
And I through grace now penitent,
although a sinfull man,
25 Do claime no lesse of mercy thine,
for to be shewd to me,
Because thou art as then thou wast;
and euermore shalt be.
26 *To Sion, Lord, likewise shew forth*
thy fauour and thy grace,
That is, vnto thy faithfull flock,
disperst from place to place.
27 Such as depend on thee alone,
and do themselues forsake,
Vpon the wall of this thy fort,
thou Lord must vndertake
28 Watchmen to set continually
the same for to defend,
Lest that the enemies vnawares
bring all to wofull end.

VER. 18
Benigne fac Domine in bona voluntate tua Sion

29 Thou

29 Thou knowst, O Lord, of what sma
mankinde hath euer bin (forc
Since first our father Adam fell,
when he committed sin.

30 Help vs therefore most mighty God
so with thy heauenly grace,
As we in building Sion here,
by faith may see thy face.

31 So shall we then through mercy thine
be squared stone meet found,

Vt ædificentur muri Ierusalem.

To buildinz of Ierusalem,
whose wals do still abound,

32 With liuely stones of thy true Church
here militant on earth:
Where thine elect still offer shall
while thou shalt spare them breath,

33 Such offrings burnt as thou best lov'st
which is of thanks and praise,
We shall not spare the same to doe,
while life shall length our daies.

Sacrificium iustitiæ.

34 *This sacrifice of iustice is,*
which all thy creatures craue,
To giue the same onely to thee,
most worthy so to haue.

VER. 19 Tunc acceptabis oblationes & holocausta: tunc imponent super altare tuum vitulos.

35 This is the bullocks of our lips,
whereof the Prophet saies,
We shall with lips vnto thy name
confesse most condigne praise.

36 *Which shall to thee accepted be,*
ten thousand times much more,

That

han were the bullocks great and fat,
offred in time before.
7 Lord grant we may in number be
of thine elected ſort,
Vhich ſhall this ſacrifice preſent
vnto our ſoules comfort.
8 And that as burning incenſe ſweet
thou wilt receiue the ſame
pon thine altar which is Chriſt,
our mean for ſin and blame. Amen.

Domine exaudi. Pſal. Cij.

The firſt Part.

O Bleſſed and moſt mighty God,
of grace the fountaine ſpring,
f mercy great and plentifull,
moſt rich in euery thing:
Thy bleſſed Son in power with thee
is euen the ſame thou art,
wiſedome, knowledge and mercy
alike in euery part.
hou didſt not ſpare him down to ſend,
from heauenly throne aboue,
o ſuffer death mankinde to ſaue:
ſo ardent was thy loue.
hou mad'ſt him poore was rich before,
to make vs rich thereby:
r now is he made one with vs,
through power of deity.

Sing this to the tune of the 51. Pſal.

Good

VER. 1 Domine exaudi orationem meam, & clamor meus ad te veniat.

5 *Good Lord my prayer hearken to,*
and let my dolefull cry
Come vnto thee, and pierce the eares
of thy high Maieſty.

6 Shew forth, O Lord, thy countenance
of delectable ſhow,
And with the eyes of pitty thine
ſome fauour on me throw.

VER. 2 Non auertas faciem tuam à me, in quacunque die tribulor, inclina ad me aurem tuam.

7 *And in the day of trouble mine*
thine eare bow downe to me,
And turne not thou thy face away,
when I ſhall call on thee.

8 But chiefly at the point of death,
giue eare and me defend,
And let thy grace procure and worke
in me a ioyfull end.

In quacunque die inuocauero te, velociter exaudi me.

9 *In whatſoeuer day I call,*
O Lord with ſpeed giue eare,
And me deliuer from the griefs
of troubles and of feare.

10 In ſpeedy calling on thy name,
O Lord thou tak'ſt delight;
And anſwere thine more ready is
than any may recite.

11 Wherfore in haſte make ſpeed O Lo
in hearing when I pray,
As I by need am driuen to craue
thine ayding helpe and ſtay.

12 For why; the time of life is ſhort
that I haue here to bide,

d am vncertaine of the time
when time from me ſhall ſhide.
At firſt thou Adam didſt endue,
when he created was,
h life of immortality;
but ſin brought death (alas)
Which death from him is due to vs,
that beareth life this day,
hat my daies like to the ſmoke
conſume and waſte away.
Age ouertaketh youth, I ſee,
and youth by ſtealth doth flie,
loth the ſmoke vaniſh away,
aloft vnder the skie.
Yea many a time it chanceth ſo,
yer age comes vs vpon, (make
t death by ſtroke ſuch wound doth
that life with ſpeed is gone.
Thus paſſeth forth my time of life,
more ſwifter I may ſay
n is the ſhip good vnder ſaile,
or Eagle after prey.
My bones are waxen very dry,
as is the fierbrand,
s the pot of clay which doth,
in flaming furnace ſtand.
As bones of mine do well ſuſtaine
the fleſh the body keeps,
o the powers of ſoule ſuſtaine
the ſoule that neuer ſleeps.

VER. 7
Quia defecerunt ſicut fumus dies mei.

Et oſſa mea ſicut cremium aruerunt.

20 Which

20 Which being moiſtned with thy g
ſhall quick and liuely be,
And able for to worke thoſe workes
moſt pleaſant vnto thee.
21 But if thy grace be ſtill withdraw
then all ſhall dry remaine;
Both body, ſoule, and all their powe
in euerlaſting paine.

VER. 4 Percuſſus ſum vt fœnum, & aruit cor meum.

22 *Full well may men be likened to*
the graſſe or withred hay,
My heart is ſtriken with remorſe,
becauſe I went aſtray.
23 So long as man by gift of grace
doth liue and worke aright,
So long is he greene flouriſhing,
and liuely in thy ſight:
24 But when that ſin makes entry in,
which maketh man to fall,
Then by and by he withereth,
and barren is withall.

Quia oblitus ſum comedere panem meum.

25 *I haue forgot my bread to eat,*
that thou to me didſt giue,
Which is thy holy ſacred word
by which my ſoule doth liue.
26 And I haue eaten of the fruit
of the forbidden tree,
And taſted haue of ſinne and death,
and brought thy wrath on me.
27 Wherefore my leaues wither aw
my fruit falls on the ground,

d as a barren tree am left
vnperfect and vnſound.
The fearefull voice of ſentence thine,
for mine offences done,
oth cauſe me mourne, lament & grone
my time yet for to run.
And with my voice of mourning minde,
my bones haue cleaued hard
to my fleſh, and ſtick ſo faſt,
that nothing I regard.
Thus like vnto a Pelican,
I draw my ſelfe alone,
nd call to minde my grieuous crimes,
and doe the ſame bemone.
The Pelican as ſome report,
her harmleſſe birds doth kill,
nd three daies after mourneth ſhe,
and is vnquiet ſtill. (plucker
Then with her beake her breaſt ſhee
till bloud guſh out amaine,
Vhich ſhe lets drop vpon her young,
till they reuiue againe:
Thus, Lord, do I with my ſweet birds
which are my works through grace;
y ſinne committed I them kill,
and do them all deface.
But yet by praier for thy grace,
which ſprings of grace indeed,
Theſe ſaid dead works are quick againe
my ſickly ſoule to feed.

VER. 5
A voce gemitus mei, adhæſit os meum c mi mex.

VER. 6
Simil is factus ſum pelicano ſolitudinis,

35 And Adam as a Pelican,
touching some property,
For through his sinne he slew the bird
came of his progeny.
36 And dead he had remained still,
had not sweet Christ thy Son
Shed forth his bloud vs to reuiue,
by mercy great was done.
37 He kils, and can raise vp to life,
he strikes and heales againe,
As in the persecution
of Paul appeared plaine,
38 Shame causeth me for to withdraw
my selfe to be alone,
As doth the Crow that flies by night
which would be seene of none.
Factus sum sicut nycticorax in domicilio.
39 And if I could, I would me hide
from thee as Adam did,
Such time he tasted of the fruit
that thou didst him forbid.
40 The works of darknes loued I,
and therefore did I flee
From the most bright and shining sun
of Iustice due to me.
41 O Lord for this cause do I sigh,
still sorrow weep and waile,
VER. 7 Vigilaui & factus sum sicut passer solitarius in tecto,
As one that ouerwatched is,
whose rest and sleep doth faile.
42 *And as the sparrow do I watch*
that drawes her selfe alone,

der the euings of the house,
her fellowes want to mone.
And to augment my griefe withall,
mine enemies all day
raile on me, and me reuile,
so spitefull as they may.
Againe (alas) *my fained friends*
that praised me before,
gainst me now conspire themselues,
and vexe me very sore.
Such false & fained flattering friends,
much worse and harmefull be,
han those that openly professe
and shew their enmity.
But both those sorts are sent to me,
for plague vnto my sin,
nd for the great iniquity
that I haue wallowed in.

VER. 8
Tota die exprobrabant mihi inimici mei.
Et qui laudabant me aduersum me iurabant.

The second part.

MY *bread with ashes doe I eate,*
that is I right well know,
I of earth and slime was made
to earth againe shall go.
Thus in such bitter thoughts as these
I eate my bread withall,
nd ming my drink with weeping teares,
that from mine eyes do fall,
Because thou angry art with me
for mine offences past,

VER. 9
Quia cineres tanquam panem manducabam.

Et potum meum cum fletu miscebam.

O Lord, I know when time ſhall come
of iudgement day at laſt,

VER. 13
A faciæ iræ & indignationis tuæ. Quia eleuasti me, & allisisti me.

4 *Thy wrath and indignation*
ſhall then proceed from thee,
And fall vpon the heades of thoſe
that worke iniquity.

5 *O Lord thou haſt me lifted vp,*
and throwne me to the ground:
In that thou mad'ſt me like thy ſelfe,
Yet I was to be found.

6 No higher couldſt thou lift me vp,
then to beatitude;
But then (alas) thou letſt me fall,
whereby I this conclude:

7 My noble ſoule thou ioyned haſt
with maſſie earth and clay,
And body fraile, the waight whereof
driues downe my minde alway.

8 And Lord in my creation,
thou haſt me ſet ſo hie,
Aboue all other creatures
that are vnder the skie.

9 And almoſt equall am I made
with bleſſed Angels thine:
But in this ſtate when I tranſgreſſe,
damnation then is mine.

10 So that without thy mercies help,
I am in farre worſe plight
Then any beaſt, whoſe life or ſoule
with bodie dies outright.

11 *My dayes (alas) away do passe,*
as shadow now begunne,
And I am withered like the ggasse,
changed by heate of sunne.
12 Lord grant in shadow of this life,
I may haue grace to see
The light and knowledge of thy word
and waies preparde for me.
13 Which word giues light vnto the babe
yet sucking at the breast:
For after that the life is past,
repentance none doth rest.
14 And since the time, O Lord, is short
of mine abiding here,
Thy grace continue towards me,
my guiltinesse to cleare.
15 *For truely thine abiding is*
for euer to endure,
And thy remembrance throughout
all generations sure.
16 But what is thy remembrance,
through generations all?
It is the diuine property,
that vnto thee doth fall.
17 For to be meek and mercifull,
which thou hast euer done,
From time to time, and age to age,
since first the world begunne.
18 And art more mindfull of our state,
and readier to forgiue,

VER. 11 Dies mei sicut vmbra declinauerunt, & ego sicut fœnum arui.

VER. 12 Tu autem domine in æternũ permanes, & memoriale tuum in generationem & generationem.

Then is the mother of her childe,
late borne with her to liue.

V. E. R. 13. Tu exurgens miseret vrbi Sion. Quia tẽpus miserendi eius, quia venit tempus.

19 *Arise therefore, and mercy shew,*
good Lord vpon Sion,
Which is thy faithfull people all,
or congregation.
20 *For time it is on her to looke,*
and mercy thine extend.
She hath long time great paine sustaind,
whereof she craues an end.
21 What is this time whereof we speak?
was euer any time,
In which thou didst not mercy shew,
to louing seruants thine?
22 No verily: For from the time,
the Angels downe did fall,
Vntill the time the world shall end,
thy mercy euer shall,
23 As it hath been from time to time,
vpon all that repent,
But chiefly was thy mercy shewed,
when Christ was hither sent
24 To suffer death to win vs life,
thereby he enter might
The glory of thy maiesty,
aboue the Angels bright.
25 This time was cald the time of grace
and was appointed when
The fulnesse of the time was come,
which was vnseene to men.

26 An

26 And yet before this time, to him,
was ſeen thy Deity,
Whreby O Lord, all things thou doſt
in order with mercy.
27 This time of heauenly grace we truſt
ſhall ſtill continue here,
To thoſe in time that ſeruеth thee,
with penance loue and feare.
28 *The ſtones of Sion pleaſed well,*
Thy ſeruants for thy truth,
And they vpon the grownd thereof,
ſhall pitie haue and ruth.
29 Apoſtles chine thy ſeruants were,
the ſtones good Chriſtians be,
And thou the ſure foundation,
of this faire worke to ſee.
30 Not vpon man, or Angels bright,
did they this building lay,
But vpon thee the corner ſtone,
of all their worke the ſtay.
31 *And as the heathen, Lord ſhall feare,*
and tremble at thy name,
So Sion ſhall thy faithfull Church,
giue glory to the ſame.
32 *Becauſe thou Lord, haſt Sion built,*
thou wilt be ſeen therein
In glory and great maieſty,
with mercy for our ſinne.
33 Wherefore moſt louing father deer,
regard our humble ſute,

VER. 1
Quoniam
placuerun
ſeruis tuis
lapides ei
& terræ e
miſerebu
tur.

VER. 2
Et timebu
gentes no
men tuum
domine, &
omnes reg
terræ glo
riam tuam
VER 1
Quia ædifi
cauit dom
nus Sion,
videbitur
glo-

And not deſpiſe the plaints we make,
nor doe our ſinnes impute.
34 As thou beheldſt the ſacrifice,
That Abel gaue to thee,
And as the praier Iudith made,
ſo caſt thy eye on me. (looke
35 With thoſe ſame eies vouchſafe to
vpon vs when we pray,
Whereby the fame of mercy thine
may written be for aye,
36 *For thoſe that after vs ſhall come,*
by faith that borne ſhall be,
To render thanks, giue laud and praiſe,
vnto thy maieſty.
37 Thy mercy ſure annexed is,
to nature thine diuine,
When all was loſt through deadly ſinne,
yet didſt thou make vs thine.
38 *Thou Lord aloft from heauenly throne*
didſt view all things alow.
And wouldeſt vouchſafe vpon the earth
thy gratious eyne to throw,
39 *To ſee and heare the plaints we make,*
that fettered be in thrall,
And ſentſt thy deare beloued Sonne,
from ſinne to looſe vs all.
40 And he thereby put downe the diuell
of death that victor was,
And death in victory was conſum'd
this hath he brought to paſſe.

41 For

41 For why? his sting of deadly sin,
thou Lord hast pluckt away,
To make vs thinke of goodnes thine,
wherein reioyce we may.

42 *And that in Sion we may shew*
the glory of thy name:
And likewise in Ierusalem
with praise to do the same,

43 That is, when we together meet,
in faith with one accord,
As well the Kings as subiects poore,
to serue and praise the Lord.

44 Thou art (O Lord) in substance one,
and yet in persons three,
To whom all powers in heauen & earth
obeysance giue to thee.

45 Thou sendest downe thy dewes of grace,
vpon vs for to light,
That we therewith good works may shew
to euery bodies sight.

46 *I answere may*, by no meanes else,
good workes be wrought by me,
But by the vertue and the grace,
that doth proceed from thee.

47 Thorow thy might thy lawes we keep
not of our selues we know,
But by the measure of thy grace,
thou didst on vs bestow.

48 *And yet (O Lord) I faine would knowe,*
how short my dayes shall be,

VER
Vt ann
mus in
nomen
mini &
dem tu
Ierusal
VER.
Quum
genetur
puli sin
reges v
uiant D

VER.
Respon
in via
tis tuæ.

Paucitat
dierum
orum nu
mihi.

And eke how long mine enemies,
shall triumph ouer me.
49 Which is, thy Church desires to know
how long she shall abide,
Beset with cruell enemies,
about on euery side.
50 To whom thou hast an answere made
by Christ thy blessed sonne,
That still thy power with her shall be,
vntill the world be done.
51 And we her children thee desire,
to bring vs to the end
Of this short time, that we with thee,
may to the heauens ascend. (safe,
52 And till that time good Lord vouch-
thou wilt continue still
Thy grace and fauour towards vs,
according to thy will.

R.14. reuoces in dimidierum rum.

53 *And not to leaue me any time,*
in middle of my dayes,
But by thine aid bring all my time,
to end vnto thy praise.
54 That after these my temporall dayes,
I may beholde and see,

generatim & gentionem tui.

Thine euerlasting daies and yeares,
which cannot numbred be.
55 For all times here doe swiftly passe,
as time that is vnsure,
But yet time of eternity,
for euer shall endure.

For

56 For why, O Lord, eternity
is very substance thine,
Which substance whoso seeks to know,
no reason can define.

The third part.

VVIthout beginning Lord thou wast,
and yet beginning gave,
To heauen and earth and all therein,
which that creation haue. (power,
2 Thy hands them wrought, which is thy
thy word them made also:
And at the last, They perish shall,
and motion theirs forgoe.
3 Their substance still they all shall keep
yet all shall changed be,
For heauen and earth shall all be made,
of glory great to thee.
4 Likewise the bodies of all men,
shall perish with the rest,
And in another sort shall rise,
to thee as seemeth best.
5 But thou Lord truely shalt endure,
in thy high glory great,
In maiesty omnipotent,
sitting on mercies seat.
6 When all shall wax and weare away,
as garments old to see,
And as a vesture new put on,
we all shall changed be,

VERS. 2
In initio t
domine t
rā fundast
& opera
manuum
atum fun
cœli.

VERS. 2
Ipsi peri-
bunt.

Tu autem
permane

Et omne
sicut vest
mentum
terascent

er totum
utabis eos
e mutabun-
ur.

7 *As garments to the body are,*
to couer them withall;
So be the bodies, of the soules
their vestures and their pall.

ER. 27
u autem
éipse es,

8 *But thou art euen the selfe same one,*
which euer dost abide;
That is to say, omnipotent,
and so is none beside.

9 Inuincible thou art likewise,
immortall eke withall:
And as thy yeares shall neuer faile,
so euer bide they shall.

e anni tui
on deficie-
nt.

10 So shall the soules of thine elect,
immortally remaine,
In ioy and great felicity,
not knowing any paine.

11 The soules of those that wicked are
immortall be also,
But they contrary shall endure
continuall paine and woe.

ER. 28
ilii seruorũ
orum ha-
eabunt, &
men eorũ
seculum
rigetur.

12 And Lord, *the sonnes of seruants thine*
together they shall dwell,
Likewise their seed shall in thy sight,
still prosper and doe well.

13 Thy seruants Lord, the Prophets were,
Apostles thine also.
From whom by faith we haue receiu'd
as we beleeue and know. (God,

14 And now vouchsafe, most mightie
to send vs of thy grace,

That

That in this life our faith by works,
may shine in euery place,
15 That they to all may signifie,
how we thy seruants be,
And that both soule and body may
remaine and rest with thee.

De profundis. Psal. 130.

Sing this to the tune of the 38. Psal.

O God thou art the guide,
of those that blinded be,
And vnto those that are oppresst,
a succour sweet to see.
2 A comfort to the weake,
an ease to those in paine,
A life vnto the dead in graue,
that sleeping yet remaine,
3 O Lord this makes me bold,
though wicked I be found,
And ouerwhelmed deep in sinne,
and therein being drownd,
4 To call and cry to thee,
from depth of misery,
Where none (but thou) can raise me vp
and safe deliuer me.
5 I can but mourne and weep,
fetch sighes, lament and cry,
As doth the woman great with childe,
whose hower draweth nie,
6 She no time can take rest,
till she deliuered be,

Nor I till that my conſcience feele
to be forgiuen of thee.
7 It is not diſtance long,
that keeps my prayer backe.
Thou Lord doſt heare before we call,
and giueſt what we lack.
8 Ionas was in the ſea,
and in the fiſh three daies,
And from the deep he call'd on thee,
and ſtraight thou didſt him raiſe.

VER. 1 De profundis clamaui ad te domine.

9 *But from the deep likewiſe.*
of ſinne and wickednesſe,
To thee I call, Lord heare my voyce,
and free me from diſtreſſe.

VER. 2 Domine exaudi vocem meam, Fiant aures tuæ intendentes ad vocem deprecationis mez.

10 *And let thine eares* ſweet Lord,
to heare *attentiue be,*
The voyce and prayer of my plaints,
that now I make to thee.
11 And ſith that Chriſt thy ſonne,
hath ſuffered for vs all,
For endleſſe death, to which by ſinne,
we bounden were and thrall,
12 Let not my ſinnes then Lord,
to me be ſtop or ſtay,
Whereby my plaint ſhould not be heard
nor voyce when I ſhall pray.
13 But rather wipe away,
my ſinnes for euermore,
The burthen of the which I feele,
too grieuous be and ſore.

14 *If thou Lord be extreame,*
to marke what sinnes be done,
Alas no flesh shall saued be,
that is vnder the sunne.
15 O Lord, if that the iust,
shall no time able be,
To enter into iudgement thine
to plead his cause with thee;
16 What shall become of mee,
that daily doe offend,
And of my sinne and wickednesse,
(alas) doe know no end?
17 Most vile and wretched man,
and caitiffe woe forlorne,
What shall I doe but flie from thee
with heart berent and torne?
18 *For mercy is with thee,*
increasing more and more,
Wherwith thou didst vouchsafe to come,
mankinde for to restore.
19 Wherein was satisfied
thy iustice, and also
Thy mercy found that which is sought,
as we by grace doe know.
20 How feruent was his loue,
to which thou didst vs binde?
First by the law of nature, writ
in euery heart and minde.
21 And then by law, which was
in tables written deep,

VER. 3
Si iniquitates obseruueris, domine, domine quis sustinebit.

VER. 4
Quia apud te propitiatio est.

VER. 5
Et propter legem tuam sustinui te domine.

That

That euery one accordingly,
the same should holde and keep.
22 Which was, that one of vs
should with the other beare,
And thereby to fulfill thy will,
with pitie, loue, and feare.
23 I knowing this am glad,
contented eke withall,
For to remit such iniuries,
as vnto mee may fall.
24 For why, good Lord, I know
thou dost forgiue to me
Much more offences, euery day
committed vnto thee:
25 And when it shall thee please,
to scourge me for my sinne,
I gladly shall the same receiue,
knowing what I haue bin.
26 And that thy chastise ment
proceeds of very loue,
Which all shall turne to me such wealth,
as no man can remooue.
27 Hoping after this life,
my soule shall then obtaine,
Sustinuit anima mea in verbo tuo VER. 6 Sperauit anima mea in Domino. *which hope abides still in thy word,*
an euerlasting gaine.
28 *Such hope my soule hath had,*
by grace thou gau'st to me,
And by the same I firmely trust,
my soule shall saued be.

29 The husbandman through hope
his ground doth plow and sow,
The same in hope doth reape and thresh,
that gaine thereby might grow.
30 Euen so will I abide,
in hope of glory thine,
Not onely in my youth (O Lord)
or any pointed time:
31 *But still from morning watch,*
vntill the night of death,
Which is, from youth vnto mine age,
when life shall passe with breath.
32 Whose shall cast away,
this hope yer death proceed,
Shall lose the time he watcht before,
and want thy helpe at need.
33 This hope in promise thine,
my soule hath safely laid,
Within the bosome of her breast,
for euer to be staid.
34 And very meet it is,
that Israel also,
Which is, all faithfull Christians,
this hope should feele and know.
35 For blessed is the man,
that in the Lord doth trust,
And who in man affiance puts,
he surely is accurst.
36 *For mercy is with God,*
and grace aboundant store,

A custodia matutina vsque ad noctem.

VER. 7 Speret Israel in Domino. Quia apud dominum misericordia & copiosa apud eum

With

redemptio. *With which Israel is redeemed,*
from sinne for enermore.

VER. 8 Et ipse redemit Israel ex omnibus iniquitatibus.

Domine exaudi. Psal. 143.

The first part.

Sing this to the tune of the Creed, Quicunque vult.

O Lord, long time I wandered haue,
and gone from thee astray,
And lost the portion thou me gau'st,
in wastfull sinners way.
2 With grace thou didst replenish me,
therewith to follow thee,
But lust and liking of the flesh,
haue driuen the same from me.
3 So that vnworthy farre I am,
for to be call'd thy sonne,
My wickednesse so foule appeares,
and faults that I haue done.
4 Yet with the wastefull child, O Lord,
I doe my selfe accuse,
And am with shame surpriz'd & caught
I did my selfe abuse.

VER. 1 Domine exaudi orationem meam, auribus percipe obsecrationem meam, & in veritate tua exaudi me.

5 *Wherefore Lord, ponder my desire,*
and heare me when I pray,
And for thy truth and righteousnes,
attend to that I say.
6 Thou hast with gifts indued me,
of body and of minde,
And I the same abused haue,
and shew'd my selfe vnkinde.

7 Thy

7 Thy iustice still doth threaten me
with euerlasting paine,
Thy mercy yet doth promise me
to be restor'd againe.
8 *Enter not into iudgement then,*
with me, I humbly pray,
For in thy sight no man is iust,
as of himselfe to say.
9 We al by sinne our selues haue made
more loathsome than the swine,
And fowler to be looked on,
were not thy mercy thine.
10 Which shall vs make like to the wool
in coloure faire and white,
When all our sinnes thou shalt forget,
and cleane put from thy sight.
11 *But yet the diuell mine enemy,*
my soule pursueth still,
And hath brought lowe my life in earth,
a seruant to his will.
12 And with his net me compast round,
where vaine delights do dwell,
Where lust vncleane and wickednesse,
to bide doth me compell.
13 *He hath me set in darknesse such,*
as men that no life haue,
Or as those people being dead,
are couered in the graue.
14 Now, Lord, *my spirit so vexed is,*
my heart is griev'd also,

VER. 2
Et non intres in iudicium cum seruo tuo, quia non iustificabitur in conspectu tuo omnis viuens.

VER. 3
Quia persecutus est inimicus animã meã, humiliauit in terra vitam meam: collocauit me in obscuris sicut mortuum seculi.

VER. 4
Et anxius est super me

My

spiritus meus, in me turbatum est cor meum.

My conscience likewise witnesse beares
of anguish mine and wo.
15 My wisedome Lord consumed is,
by reason of my sinne,
Repentance great my heart doth rent,
to thinke what I haue beene.

VER 5
Memor fum dierum antiquorum, meditatus fum in omnibus operibus tuis: in factis manuum tuarum meditabor.

16 *I call to minde the dayes of old,*
and workes that thou hast wrought,
The marvelous deeds that thou hast done,
I muse on in my thought.
17 As in the time of Moses law,
where mercy was not showne,
And he that did the same transgresse,
by death was ouerthrowne.
18 Yet in this hard and seuere time,
thy mercy forth was sent,
By Prophets thine, with promise made,
to all that doe repent.
19 If thou in time of cruelty,
couldst then such mercy show,
Much more, O Lord, in time of grace,
on me thy mercy throw.

VER. 6
Expandi manus meas ad te, anima mea sicut terra sine aqua.

20 *I haue spread forth my hands to thee,*
my soule for help doth cry,
As doth the earth that moisture wants,
where water none doth lie.
21 That is, my life I changed haue,
from vaine delights that be,
And haue my life spread forth at large
that thou her filth mightst see,

22 Fo

2 For as the earth that moisture wants
must barren be by kinde,
so if my soule be void of grace,
no good is there to finde. (grace,
3 But yet through moisture of that
from thee that doth proceede,
Vouchsafe I may thy mercy haue,
and that O Lord with speed.
4 *Heare me, O Lord, and that right soone,*
for why my spirit is weake
And feeble made, much like a man
that wanteth power to speake.
5 The feare is such that I possesse,
I ready am to fall.
The strength whereby my bodie liues
is gone away withall.
6 This feare of endlesse punishment,
which I deserued haue,
Had welnigh brought me in despaire,
yer I possessed the graue.

VER. 17 Velociter exaudi me domine, defecit spiritus meus.

The second part.

GOod Lord turne not thy face away,
lest I be like to those
that do descend into the pit,
where nought but horror growes,
2 Thou wilt not Lord the death of him
that hath offended thee,
But rather that he should returne,
and saued so to be.

Ne auertas faciem tuam à me, ne similis fuero descendentibus in lacũ

3 Thou

3 Thou art the true and onely God,
the Sauiour of mankinde,
Without thee there is nothing elſe
that we ſhall mercy finde.
4 Then turne to me thy countenance
of amiable grace,
And let thy mercy ſhadow me,
while life I haue and ſpace.
5 And lay not to my charge good L
the ſinnes that I haue done,
But them forget, and me forgiue,
for Chriſtes ſake thy ſonne.

VER. 8 Auditam fac mihi mane mi ericordiã tuam, quia in te ſperaui.

6 *And cauſe thy mercy to be heard,*
of me before the prime,
For in thee haue I put my truſt,
alone from time to time,
7 Moſt bleſſed Lord, grant that I m
thy mercy ſweet obtaine,
And that right ſoone thou me releaſe
from my deſerued paine.
8 With great repentance doe I call,
my hope aſſureth me,
Thou wilt forgiue me all my ſinnes,
becauſe I truſt in thee.
9 I know that thou art nigh to all,
that call vpon thy name,
And wilt direct their ſteps aright,
that craue of thee the ſame.

Notam fac mihi viam in qua ambu

10 *Wherefore good Lord ſh ew me the w*
I ought for to walke in,

my soule haue lifted vp,
to thee with all my sinne.
Lord, many times indeed thou hast
directed me the way,
I haue purpos'd in my selfe,
no more to go astray.
Yea, when I haue repentant been,
and vowed in my heart,
law for to obserue and keep,
and neuer to depart,
The diuell my daily enemy,
contriu'd the matter so,
this deceit, yet I was ware,
gaue me the ouerthrowe.
And Lord without assistance thine,
he vanquish will yet long
the kingdomes vpon the earth,
he is become so strong.
Deliuer me from all my foes,
For vnto thee I fly,
giue me strength, my God to doe,
thy will effectually.
For of my selfe no power I haue
to doe the good I should,
for to wish or thinke the good,
that very faine I would.
Thy mercy onely Lord, it is
by which I must preuaile,
man without thy help and aid,
of purpose needs must faile.

lem, quia ad te leuaui animam meam.

VER. 9
Eripe me de inimicis meis, domine ad te confugi.
VER. 10
Doce me facere voluntatem tuam, quia Deus meus es tu.

18 Thou

18 Thou haſt with reaſon and with
indued me I know;
But will (of force) without thy grace
muſt reaſon ouerthrowe.

Spiritus bonus deducat me in terram rectam.

19 *Wherefore Lord let thy holy ſpirit,*
conduct me in the way,
Vnto the land of righteouſneſſe,
I thee beſeech and pray.
20 Where thine elect and choſen ſort
thy brightneſſe may behold,
With ſuch heauenly felicity
as cannot heere be told.
21 Not that I haue deſerued Lord,
for to poſſeſſe the ſame,

VERS. Propter nomen tuum domine,

But for thine endleſſe mercies ſake,
and for thine holy name.
22 Thou wilt not Lord the death of
that daily doth offend,
But that he rather do conuert,
and ſo his life amend.
23 This is thy will, this is thy minde
though I a ſinner be,
If by repentance I doe turne,
then wilt thou turne to me,

Viuificabis me in equitate tua.

24 And then ſhall I receiued be,
and be reuiu'd againe,
And through thy equity be freed,
of euerlaſting paine.
25 For whereas I by ſin am dead
ſpiritually to ſay,

bethinke me of the same,
and for thy mercy pray.
My body now by nature weake,
shall then in strength arise,
shall in glory shine more bright,
than doth the sun in skies. (uen,
Where now the same O Lord, is gi-
to lust and lewd delight,
then arise all spirituall,
and yeeld to reasons might.
No grosnesse then, but that it may,
pierce through the thickest stone;
as for things corruptible,
it shall have minde of none.
Immortall it shall euer be,
Impassible withall:
Yeene the body and the soule,
shall then no strife befall. (*soule*
Thus Lord, *thou shalt bring forth my*
from troubles all that be,
shalt mine enemies destroy,
through mercy shewed to me.
Thou shalt them vtterly consound,
that do my soule molest,
by grace thy seruant am,
and in thy mercy rest. (me,
Good Christ which gauest thy life for
and sufferedst on the tree:
true my body and my soule,
and mercy haue on me. *Amen.*

FINIS.

Educet de tribulatione animam meam.

VER. 12.
Et in misericordia tua disperdes inimicos meos.
Et perdes omnes qui tribulant animam meam, quoniam ego seruus tuus sum.

A HANDFVLL OF HONISVCKLES.

Gathered by WILLIAM HVNNIS, one of the Gentlemen of her Highnes Chappell, and Master to the Children of the same.

Prepared with faith, confirmed with hope,
and furnished with loue,
Approach and pray, so thou below
shalt please the Lord aboue.

LONDON,
Printed by *H. L.* for the Company of Stationers.
1618.

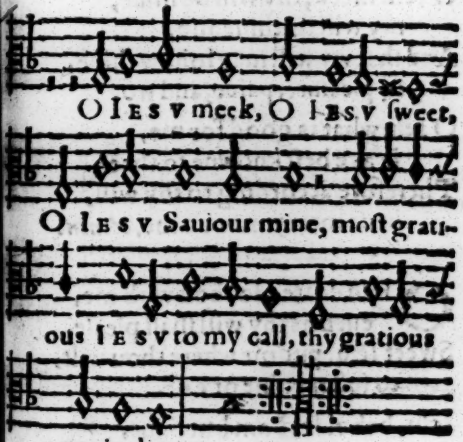
Prou. 4. 26.

The Lord is ablent very farre,
from ſuch as be vniuſt:

But he doth heare the righteous pray,
becauſe in him they truſt.

Certaine ſhort and pithie *praiers vnto Ieſus Chriſt* our Sauiour.

The day ſhall come (ſaith Chriſt)
and that ſhall many ſee,
Who cals vpon my name,
ſhall ſurely ſaued bee.



I know good Ieſus yer I ſpeake,
thou knoweſt what I would haue:
Ieſu thy grace I know it is,
that bids me mercy craue.

O Ieſu deare whoſe precious blood,
was ſhed on croſſe of tree,
Sweet Ieſu for thy paſſion ſake,
haue mercy now on me, *Amen.*

2 O Ieſu ſweet, grant that thy grace,
alwaies ſo work with me,
I may deſire the thing to do,
moſt pleaſing vnto thee.

O Ieſu meek, thy will be mine,
my will be thine alſo,
And that wy will may follow thine,
in pleaſure, paine, and wo.

O Ieſu what is good for me,
is aye beſt knowne to thee;
Therefore according to thy will,
haue mercy now on me. *Amen.*

3 O Ieſu deare, do thou with me,
euen as thy will ſhall pleaſe,
Sweet Ieſu, put me where thou wilt,
to ſuffer paine or eaſe.

Ieſu, beholde, I am but thine,
where I be good or ill,
Yet by thy grace I ready am,
thy pleaſure to fulfill.

Ieſu, I am thy workmanſhip,
moſt bleſſed maieſt thou be;

Swee

Sweet Ieſu for thy mercy ſake,
haue mercy now on me. *Amen.*

O Ieſu meek, grant that I may
repoſe my truſt in thee;
For thou ſweet Ieſu art the peace,
and true tranquillity.

Thou Ieſu art the very peace,
and quietneſſe of minde:
The onely reſt vnto the ſoule,
that ſhall thy fauour finde.

Wherefore ſweet Ieſu doe vouchſafe,
my ſoule this peace may ſee,
And for thy painefull paſſions ſake,
haue mercy now on me. *Amen.*

O Ieſu, if thou doe withdraw
thy comfort for a time,
Let not deſpaire take holde on me,
for any ſinfull crime,

But giue me patience to abide,
thy pleaſure and thy will:
For ſure thy iudgements all are right,
though I be wicked ſtill.

But yet a promiſe haſt thou made,
to all that truſt in thee:
According to which promiſe Lord,
haue mercy now on me. *Amen.*

6 O Ieſu deare giue me that grace,
I gladly ſuffer may,
What euer ſo thy pleaſure be,
vpon me for to lay.

O Ieſu meek, what thanks ought I
to giue vnto thy name?
Which for my ſinnes to ſet me free,
haſt ſuffered death and ſhame.

O Ieſu ſweet, my wickedneſſe
I doe confeſſe to thee;
Wherefore as thou haſt promiſed,
haue mercy now on me. *Amen.*

7 O Ieſu ſweet, a little thing
ſometimes doth vexe me ſore,
And makes me ſlow to giue thee thanks
ah, wo is me therefore.

Ieſu, againe, ſometime I thinke,
ſtill ſtrongly for to ſtand,
But when a little trouble comes,
I ſtrait fall vnder hand.

Thus Ieſu ſee, a ſmall thing makes
temptation great to be.
My weakeneſſe Ieſu doe beholde,
and mercy haue on me. *Amen.*

8 O Ieſu Chriſt in all things now,
aſſiſt me with thy grace, (ſtrength
And make me ſtrong with heauenly
while life I haue and ſpace.

Ieſu let not mine enemy,
the feend, ne yet the fleſh,
Preuaile, though me they ſtill aſſaile,
from day to day afreſh.

But Ieſu ſtrengthen thou my ſpirit,
it may the victor be,
And for thy tender mercies ſake,
haue mercy now on me. *Amen.*

O Ieſu who ſhall giue me wings,
of perfect peace and loue,
That I therewith from hence may flie,
and reſt with thee aboue?

O Ieſu when ſhall I aſcend,
and feele how ſweet thou art,
And leaue the earth, and loue the beſt,
with all my ſoule and heart?

Sweet Ieſu when thy pleaſure is,
the time is knowne to thee:
But now and then, O Ieſu deare,
haue mercy Lord on me. *Amen.*

O Ieſu, King of glory great,
the comfort of vs all:
We wander here in Wilderneſſe,
and euery day do fall.

Sweet Ieſu come and viſit me,
my heauy ſoule make glad,
Which now through ſin in priſon lies,
all heauy, ſick, and ſad.

Good Ieſu with thy preſence ſet
my ſoule at liberty,
And for thy bitter paſſions ſake,
haue mercy now on me. *Amen.*

11 O Ieſu oft it grieueth me,
and troubleth ſore my minde,
That I ſo weake and fraile am found,
to wander with the blind.

O Ieſu deare, thou laſting light,
whoſe brightneſſe doth excell,
The clearenes of thy beames ſend downe
within my hart to dwell.

O Ieſu quicken thou my ſoule,
that it maie cleaue to thee.
And for thy painefull paſſion ſake,
haue mercy now on me. *Amen.*

12 O Ieſu grant I may reſigne
my ſelfe vnto thy will:
And that I may my ſelfe forſake,
and cleaue vnto thee ſtill.

O Ieſu, grant that I may haue
of ioy and inward peace:
And of the paines I haue deſeru'd,
good Ieſu me releaſe,

Sweet Ieſu giue me inward ioy,
my ſoule to feed on thee,

And for thy tender mercies sake,
haue mercy now on me. *Amen.*

O Iesu sweet, I know I am, 13
but vanity and sinne,
Vnconstant as the winde that blowes,
and euer so haue bin.

Whereof then Iesu may I brag?
or what haue I to say?
Shall I of men seek to be praisd,
or yet extold for ay?

No, Iesu sweet, the true praise is,
for to be praisd of thee:
Wherefore good Iesu weigh my case,
and mercy haue on me. *Amen.*

O Iesu, thou my glory art, 14
in thee will I reioyce,
And not, good Iesu, in my selfe,
nor yet in that mans voyce

That worldly honour may me giue,
to set me vp on hie,
To rule among the sonnes of men,
and sit in dignity.

These are but shadowes to compare,
to glory that's with thee:
Sweet Iesu for thy glory sake,
haue mercy now on me. *Amen.*

25 O Ieſu here in earth we liue,
and ſoone deceiued are, (yeeld,
With vaine delights the world doth
wherein we runne too farre.

But yet, ſweet Ieſu, if I could
beholde my ſelfe right well,
I ſhould good Ieſu plainely ſee,
and therein truly tell,

The troubles that are falne on me,
were for offending thee.
For which offence I pardon craue,
haue mercy Lord on me. *Amen.*

26 O Ieſu Chriſt, vnder whoſe power,
is both the ſea and land,
Ariſe and helpe me to defend,
by power of thy ſtrong hand,

From ſuch as lurke and lie in waite,
and ſeek to doe me wrong:
Sweet Ieſu, ſee how weake I am,
and how that they be ſtrong.

Ieſu make haſte, and come with ſpeed,
my truſt is all in thee;
And therefore Ieſu help me now,
and mercy haue on me. *Amen.*

27 O Ieſu comfort mine exile,
aſſwage my dole and griefe,

With

With thee to bee is my desire,
mine onely chiefe reliefe.

Iesu, the pleasures of this world,
they may not long indure:
And he that puts his trust therein,
shall finde them all vnsure.

Sweet Iesu grant that I may haue,
mine onely ioy in thee:
And for thy bloudy passions sake,
haue mercy now on me. *Amen.*

18

O Iesu Christ that hast mee made,
and with thy bloud me bought,
Suffer me not to be condemn'd,
whom thou hast made of nought.

O Iesu milde, in time of need,
thy mercy doe bestow,
And in thy iustice iudge me not;
nor do thy rigor show.

O Iesu in extremity,
I do appeale to thee.
Wherefore sith that I trust in thee,
haue mercy now on me. *Amen.*

19

O Iesu sweet, for heauenly things,
I often seeke to finde,
But then affections of the world,
do backward plucke my minde.

Againe, I ſeeke for to ſubdue
th'affections that do riſe:
But to my ſpirit they will not be
ſubiect in any wiſe.

Thus Ieſu meeke thou ſeeſt I ſtriue,
and all to be with thee:
Wherefore good Ieſu make me ſtrong,
and mercy haue on me. *Amen.*

20 O Ieſu, many times I pray,
and call vpon thy Name;
When that my heart is farre away,
alas, I more to blame.

And that good Ieſu comes to minde,
that cuſtome often brought,
Whereby the praiers, that I make,
be vaine and turne to nought.

Sweet Ieſu pardon and forgiue,
when I ſo pray to thee,
And for thy endleſſe mercy ſake,
haue mercy Lord on me. *Amen.*

21 O Ieſu be not long away,
nor in thy wrath depart
But mortifie that fleſh deſires,
and lighten thou my hart.

Send forth the burning flames of loue,
cleane to conſume for aye,

The clowdy fancies of my minde,
which trouble me alway.

Good Ieſu gather all the powers
of my poore ſoule to thee,
And make me to refuſe the world,
and mercy haue on me. *Amen.*

O Ieſu milde thine eares bow downe, 23
and ponder my deſire:
Deale not with me as I deſerue,
to puniſh in thine ire.

But me defend, O Ieſu meek,
through mercy great of thine,
From dangers ſuch as may befall,
this ſinfull ſoule of mine.

O Ieſu, hide not now thy face,
from him that cals on thee:
But Ieſu, for thy bitter death,
haue mercy now on me. *Amen.*

O Ieſu ſweet, with mercy now 23
reforme that is amiſſe:
And with the ſtrength of thy great grace,
ſend light where darkneſſe is.

Good Ieſu from my ſecret faults,
do make me cleane and bright,
And from preſumptuous ſins (O Lord)
defend me through thy might.

Good Ieſu caſt my youthfull ſinne,
behinde my back to be,
And for thy tender mercies ſake,
haue mercy now on me. *Amen.*

24 O Ieſu ſhut not vp my ſoule,
with thoſe that goe aſtray:
But let the ſhadow of thy wings,
my ſoule protect alway.

God Ieſu turne thee vnto mee,
and cleanſe me from my ſinne.
Sweet Ieſu Chriſt doe not beholde,
how wicked I haue bin.

But thinke vpon thy mercies great,
though I vnworthy be,
And for thy painefull paſſion ſake,
haue mercy now on me. *Amen.*

25 O Ieſu ſweet giue me an heart,
that is contrite and pure,
A body chaſte that humble is,
and conſtant to endure.

A minde that is with heauenly ioyes,
repleat through thy great grace,
A ſoule likewiſe to magnifie
thy praiſe in euery place.

O Ieſu for thy mercy ſake,
let theſe proceed from thee:
And then no doubt I ſhall be ſure,
thou mercie haſt on me, *Amen.*

Certaine bleſsings promiſed by God vnto all thoſe that do loue and feare him. *Deut.* 28.

VVHo harkens to the voice of god,
and doth his law fulfill,
Shall bleſſed be, in towne and field,
with mercy and good will.

His fruit ſhall likewiſe bleſſed be,
that from his loynes ſhall ſpring:
His corne, and cattell ſhall increaſe,
with plenty of all thing.

His oxen and his flocks of ſheep,
ſhall bleſſed be with ſtore.
His going out and commiag in,
ſhall bleſt be euermore.

His enemies that ſhall ariſe,
ſhall fall before his face,
And flee for feare as doth the beaſt,
the hunter hath in chaſe.

His houſes that be made for ſtore,
with great increaſe ſhall grow,
And euery thing he takes in hand,
ſhall bleſſed be alſo.

Vouchſafe good God, to giue me grace,
ſo to direct my minde,

As by the ſame in time of need,
I may thy bleſſings finde. *Amen.*

A meditation when *ye go to bed.*

O Lord my God, I wandred haue,
as one that runnes aſtray,
And haue in thought, in word, in deed,
in idleneſſe and play,

Offended ſore thy Maieſty,
in heaping ſinne to ſinne:
And yet thy mercy hath me ſpar'd,
ſo gracious haſt thou been.

O Lord my faults I now confeſſe,
and ſory am therefore:
But not ſo much as faine I would,
O Lord what wilt thou more?

It is thy grace muſt bring that ſpirit,
for which I humbly pray:
And that this night thou me defend,
as thou haſt done this day.

And grant when theſe mine eyes & tong
ſhall faile through natures might:
That then the powers of my ſoule,
may praiſe thee day & night. *Amen.*

A meditation at your vprising.

O Lord, this night who hast me kept
from dangers all that be,
And hast me giuen of rest and sleep
so much as pleaseth thee,

Where other of my brethren poore
of better life than I,
Do wander vp and downe the streets,
and harbourlesse do lie.

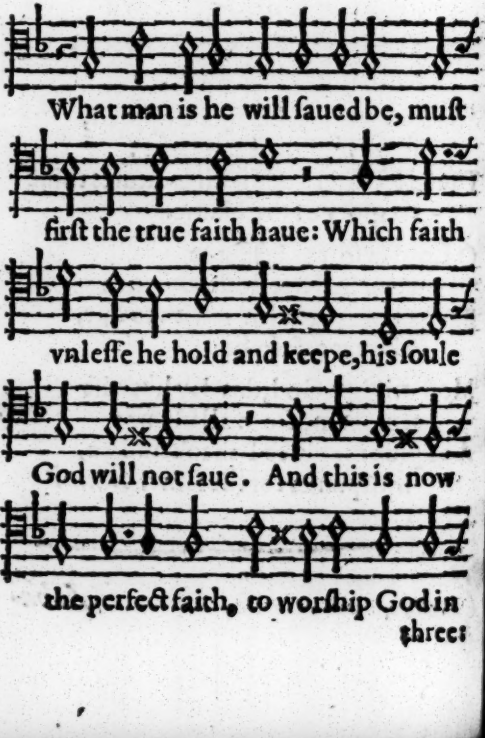
And some with sickneſſe are oppreſt,
some impotent and lame:
Thus dost thou deale with creatures thine
to glory of thy Name.

O Lord in sort as I deserue
thou hast not dealt with me:
But hast me giuen wherewith to liue,
in better case to be.

Most mighty God, this day likewiſe
protect me from all blame:
And giue me grace I thankefull be,
with praises for the same. *Amen.*

Athanasius his Creed, com- monlie called, *Quicunq; vult.*

By faith we please the Lord,
by faith we are set free,
By faith we worke the will of God,
faith will not idle bee.



three: The Father, Son, & Holy ghoſt,

all three in Vnitie.

The perſons neither to confound,
nor ſubſtance to diuide:
For he that ſhall ſo thinke of them,
from perfect faith is wide.

For, of the Father, of the Sonne,
and of the holy Ghoſt,
The perſons three in ſeuerall,
and all in might be moſt.

The Father, Son, and holy Ghoſt,
in Godhead equall be,
In glory like, and ſo in might,
and ſo in maieſty.

Such as the heauenly Father is,
ſuch is the Sonne alſo,
Such is likewiſe the holy Ghoſt,
all three one God, no mo.

The Father was vncreated,
ſo was the Sonne likewiſe:
The holy Ghoſt vncreated,
ſtill one for ro diuiſe.

The Father without number is,
none may him comprehend,
The Sonne likewiſe, and holy Ghoſt,
all three without an end.

The Father, Sonne, and holy Ghoſt,
eternall do endure,
And yet not three eternals be,
but one eternall ſure.

Not three in number to exceed,
nor three vnmade certaine,
But three in one, and one in three,
for euer do remaine.

The Father, Sonne, and holy Ghoſt,
omnipotent be all:
And yet not three omnipotents,
but one beleeue we ſhall.

The Father God, the Sonne is God,
the holy Ghoſt alſo:
And yet three Gods we ſhall not ſay,
of Gods but one, no mo.

The Father Lord, the Sonne is Lord,
and holy Ghoſt is Lord,
Yet not three Lords, but one in three,
and three in one accord.

For like as wee compelled be,
by Chriſtian verity,
Each perſon of them to confeſſe,
both God and Lord to be:

So

So are we by the ſame forbid,
in any wiſe to ſay,
Three Gods to be, or elſe three Lords,
but three in one alway.

The Father is not created,
begot nor made of none:
The Sonne ne made nor created,
begot of him alone.

The holy Ghoſt is from them both,
ne made, create, nor got,
But from the Father and the Sonne,
proceeding had we wot.

So then there is of Fathers one,
not Fathers three, we ſee:
One Sonne, not three, and ſo likewiſe,
one holy Ghoſt to be.

And in this holy Trinity,
is none more great than other:
But that the whole three perſons be
coequall altogether.

So that in all as foreſaid is,
the vnity in three,
And Trinity in vnity
ought worſhipped to be.

Yet furthermore it needfull is
vnto ſaluation,
That we beleeue of Ieſus Chriſt
the incarnation.

The right faith is, that we beleeue,
and with one mouth foreſhow,
That Ieſus Chriſt the Son of God,
is God and man alſo.

God, of his fathers ſubſtance is,
begot yer world was wrought;
And man by fleſh and bloud he tooke,
of her who forth him brought.

Both perfect God, and perfect man,
is he without diuiding:
And of a reaſonable ſoule,
and humane fleſh abiding.

He to the Father equall is,
touching his Deity.
But he is leſſe than Father is,
by his humanity.

Who though he be both God and man,
yet one he is, not twaine:
That is to ſay, one Ieſus Chriſt,
for euer to remaine.

One, not by turning Godhead his,
into the fleſh we ſee;
But taking manhood vnto God,
by power of Deity.

One, yet not by confuſion
of this his ſubſtance ſure;
But by vnity of perſon,
which euer ſhall endure.

For as the reasonable soule,
and flesh one flesh doth make:
So God and man is but one Christ,
which suffered for our sake;

And then descended into hell,
the third day rose againe,
From death to life: this hath hee done,
mankinde to rid from paine.

And after this ascended he,
vnto the heauens hie,
And on his fathers right hand sits,
one God eternally.

From whence he shal come downe again,
a rightfull iudge to be,
To iudge the liuing and the dead,
as he their workes shall see.

At whose descending all shall rise,
in twinkling of an eye,
And with his flesh shall him behold,
in throne of Maiesty.

Then they that haue done righteously
shall heauen haue for their hire,
And they that haue done wickedly,
haue euerlasting fire.

This is the true and perfect faith,
all Christians ought to haue.
Which faith vnlesse we do beleeue,
our soules God will not saue.

Praise

Prayse we these persons three in one,
and likewise one in three;
As from the first hath been, now is,
and euer more shall be. *Amen.*

A meditation to bee said of women with childe.

In time of trouble call on me,
And I will then deliuer thee.

THe time drawes nie
of bitter painefull throes,
How long I shall
the same indure God knowes.
O Lord my God,
I humbly aske of thee,
Make haste sweet Christ,
and safe deliuer me.
Although my sinne
deserued haue right well
Such paine as this;
yea more than tongue can tell:
Yet ah, my God
turne not away thy face,
Nor me forsake
in this so sharp a case.
This wombe, and fruit,
that springeth in the same,
Hast thou create
to glory of thy name.

Oppreſt with paine,
O Lord when I ſhall be,
Make leſſe the ſame,
ſo much as pleaſeth thee:
And grant good God,
thy creature may proceed,
Safely on liue,
with mercy at my need.
In Chriſt his name,
I will my trauell ſhew,
Now holy Ghoſt,
come comfort me in wo.
Come Father deere,
and let thy power deſcend.
O Ieſu Chriſt
thy mercies great extend.
Ah God, beholde
my dolor and my ſmart,
Sweet holy Ghoſt,
my comforter thou art,
Take part with me,
and heare my wofull cry.
Exaudi me,
miſerere mei. Amen.

A meditation to be deliuered *from sinne.*

O Lord my God,
I humbly beseech thee,
And Iesus Christ,
thine equall in Deitie,
With holy ghost
of like power in Maiesty,
And three in one,
and likewise one in three,
Which is to say,
one blessed Trinitie:
Grant that the power,
of thy Diuinitie,
May in this life
alway deliuer me,
From fornication,
and adultery,
From wicked sort,
of vncleane company,
From sudden death,
and cursed blasphemy,
From vaine glory,
and hypocrisie,
From malice, hatred,
and cruelty,
From the detestable,
and great enormity,
Of sedition and
and priuy conspiracy:

From all falſe doctrine
and hereſie:
From pride in heart
and vanity:
From peſtilence, famine,
and blood-thirſtie:
From iuſt deſert,
of ſlander and infamy,
From filthy ſinne,
and vile iniquity,
And when as I
vpon thy Name ſhall cry:
Heare my requeſt,
and grant me thy mercy, *Amen.*

A prayer for the Kings moſt *excellent maieſty.*

O King of heauen, of earth, of Sea,
and all things elſe beſide,
Vnder whoſe power, & in whoſe hands,
the hearts of Kings abide;
Vouchſafe to guide our gracious King,
thy ſeruant *Iames* aright.
That he in peace with health may raigne,
and gouerne through thy might;
And when thy godly will ſhall be,
to end his liuing dayes,
His ſoule may then with Angels thine,
ſound forth thy endleſs praiſe, *Amen.*

A thankeſgiuing before meate.

FOr food ſuch as we finde,
let vs giue thanks therefore,
And not forget the poore to feed,
with ſome part of our ſtore.
Let all our talke be ſuch,
whereby no grudge may grow,
Our ſelfe well eas'd, & God beſt pleas'd:
Chriſt grant it may be ſo.

A thankeſgiuing after meate.

THou God be praiſed for the food,
we haue receiu'd from thee;
And giue vs grace a life to lead,
more thankefull for to be.

FINIS.

THE POOR WIdowes Mite;

Gathered by WILLIAM HVNNIS, one of the Gentlemen *of her Highneſſe* Chappell, & Maſter to the Children of *the ſame.*

Who knock with hope, and craue in faith,
ſhall haue their iuſt requeſt;
By loue who ſeekes, the way ſhall finde
to port of quiet reſt.

LONDON,
Printed by *H. L.* for the Company of Stationers.
1618.

HONI · SOIT · QVI · MAL · Y · PENSE ·
· DIEV · ET · MON · DROIT ·

To the Queenes Maieſties Highnes.

E Except your Highnes will allow
this gift of humble mind,
L Lack ſhall the ſame the gladſom fruit
it ſought thereby to find.
I If gift with giuers loyall heart
your Maieſty will try,
Z Zeale more than gift ſhall triumph
before your Princely eye. (then
A A Perſian Prince in gratious part
tooke water of the well,
B Becauſe he ſaw the giuers zeale
the giuers gift excell:
E Euen ſo my zeale renowmed Queen
equiualent is with his,
Th Though I offence commit, to giue
ſo ſlender gift as this.
R Remẽbring yet your Princely wont
of clemency withall;
E Example ſuch hath boldned me,
vpon my knee to fall.
G Great gifts of gold, & gems of price,
poore *Hannis* would preſent,
I If he them had, in ſtead whereof
he prayes this may content.
N New yeare and many God you ſend,
in health with peace to raigne,
A And after when your ſpirit de parts,
with Chriſt it may remaine.

Your Highnes loyall ſubiect and
moſt humble obedient ſeruant,
W. H.

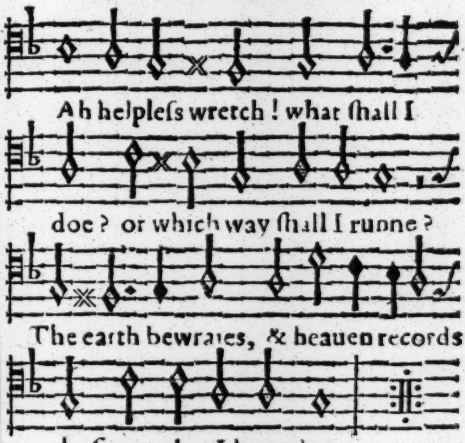
The Author.

WHo seekes with works alone to winne
I the life which shall remaine,
Is farre deceiu'd: for if't be so,
LL then Christ hath dide in vaine.
Let our good works our faith declare
I by faith we are made free.
It comes from God, that goodnesse is
A no good at all in me.
As man himselfe vnable is
M in thought to please the Lord,
Much lesse to worke or do the deed
H that might his health accord.
Here I professe one God to serue,
V from secret search of heart,
Vnto his sacred word to cleaue,
N and neuer to depart.
No time my Prince or Magistrate,
N by will for to offend:
Ne wish I worse vnto my foe,
I than to my very friend.
In Christ by faith by no meanes else
S my righteousnesse doth flowe,
Such was his loue, such is my faith,
and euer shall be so.

The

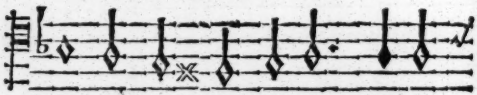
Mite.

The first meditation.

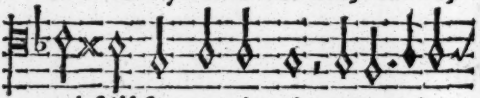


The gates of hell wide open ſtand,
for to receiue me in,
And fearefull feends all ready be,
to torment me for ſin.
Alas, where ſhall I ſuccour finde?
the earth doth me deny,
And to the ſacred heauens aboue,
I dare not lift mine eye.
If heauen and earth ſhall witneſſe be,
againſt my ſoule for ſin,

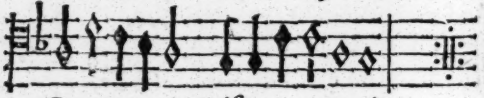
Vntimely birth (alas) for me
much better then had bin.
And now deſpaire approcheth faſt
with bloody murthering knife,
And willeth me to end my griefes,
by ſhortning of my life.
Shall I deſpaire? thou God forbid,
for mercy more is thine,
Than if the ſinnes of all the world,
were linked now with mine.
Deſpiſe not then moſt louing Lord,
the image of thy face, (bought,
Which thou haſt wrought and dearely
with goodneſſe of thy grace.
And ſith the bloody price is paid,
and bitter paines all paſt;
Receiue my plaints, accept my ſpirit,
and mercy grant at laſt.



So ſhall my ſoule reioice, reioice,



and ſtill for mercie crie, *Peccaui*,



Pecca——ui, Miſerere mei.

The

The second meditation.

THou God which rul'ſt and raign'ſt in light,
that fleſh cannot attaine:
Thou God that know'ſt the thoughts of men
are altogether vaine;
Thou God whom neither tong of man,
nor Angell can expreſſe:
Thou God it is that we do ſeeke,
thou pitie my diſtreſſe.
Thy ſeat O God, is euery where,
thy power all powers tranſcend:
Thy wiſdome cannot meaſured be,
for that it hath no end.
Thou art the power and wiſedome too,
and ſole felicity.
But I a lumpe of ſinfull fleſh,
nurſe of iniquitie.
Thou art by nature mercifull,
and mercy is thy name:
And I by nature miſerable,
the thrall of ſinne and ſhame.
Then let thy nature (O good God)
now worke his force on me,
And cleanſe the nature of my ſinne,
and heale my miſerie.
One depth, O Lord, another craueſt
my depth of ſinfull crime
Requires the depth of mercy great,
for ſauing health in time.

Sweet Christ grant that thy depth of (grace
may swallow vp my sin,
That I thereby may whiter be
than euer snow hath bin.

So shall my soule reioyce, reioyce:
and still for mercy cry,
Peccaui, peccaui,
miserere mei.

The third meditation.

BEfore thy face and in thy sight,
haue I, deuoid of shame,
O Lord transgressed willingly,
I doe confesse the same:
Yet was I loth that men should know,
or vnderstand my fall, (thee
Thus fear'd I man much more than
thou righteous Iudge of all:
So blinde was I and ignorant,
yea rather wilfull blinde,
That suckt the comb, and knew the Bee
had left the sting behinde.
My sinnes O God, to thee are knowne,
there is no secret place,
Where I may hide my selfe or them
from presence of thy face.
Where shall I then my self bestow,
or who shall me defend?
None is so louing as my God:
thy mercies haue no end.

Indeed I grant and doe confesse,
my sinnes so heinous be,
As mercy none at all deserues;
but yet thy property,
Is alwaies to be mercifull,
to sinners in distresse;
Whereby thou wilt declare and shew,
thy great Almightinesse.
Haue mercy Lord on me therefore,
for thy great mercies sake;
Which cam'st not righteous men to call
but sinners part to take:

Wherefore my soule de glad, be glad,
and cry incessantly,
Peccaui, peccaui,
miserere mei.

The fourth meditation.

MOst gracious God, do not behold,
the number of my sinne;
Ne yet consider with thy selfe,
how wicked I haue bin;
But rather thinke I am but dust:
or as the withered hay,
Which flourisheth to day in field,
to morrow shorne away.
My flesh rebels against the spirit,
my spirit too weake is found,
By sin conceiu'd in mothers wombe,
my soule first caught her wound.

My

My flesh is fraile, too weake and vaine,
to doe the thing I should,
And what I would not, that doe I,
contrarie that I would.
Thou seest, O Lord, how weak I am,
not able for to stand,
Without the succour, help and aide,
of thy most mighty hand.
And what is he that will not stay
the man that's like to fall,
Or will refuse the sick to helpe,
for help when he doth call?
If thou wilt lay vnto my charge,
the burthen of my sinne,
O Lord, the conquest is but small,
that thou thereby shalt winne.
For why? thy glory and thy praise,
in mercy both consist,
Vnto the which I yeeld my selfe,
to do with, what thou list.

My soule shall trust in thee, in thee:
and still for mercy cry,
Peccaui, peccaui,
miserere mei.

The fift meditation.

IF I demand what mercy is,
thou God wilt answer me,
That mercy is th'abundance great
of thy diuine pitie.

Where-

Wherewith thou viewest th' afflicted sort,
that on the earth doe lie:
And what is this compassion then,
but proofes of thy mercy?
Our fathers old the same haue felt,
and now in rest do raigne,
And thou art still the selfe same God,
for euer to remaine.
Our Fathers were conceiu'd in sin,
and so are we likewise:
Wilt thou compassion shew on them,
and children theirs despise?
One faith in Christ we all professe,
one God in persons three:
As thou compassion hadst on them,
compassion haue on me.
Ponder (O God) my hearts desire,
most humbly do I craue,
And do away all my misdeeds,
and so compassion haue.
And as of sinners many a one,
whose number is vnknowne,
Thou didst vouchsafe to draw to thee,
and make them all thine owne:
So now vouchsafe most gentle God,
likewise to draw me in,
And make me righteous by thy grace,
forgiuing me my sin.
So shall my soule reioyce, reioyce,
and still for mercy cry,

Peccaui

The ſixt meditation.

MOſt mighty God, I do confeſſe,
ten thouſand times and more,
Thou haſt me waſhed from my ſinne,
and ſalued ſtill my ſore:
But I through ſin am falne again,
and fouler now am made,
Than euer was the filthie Swine
with myer ouerlade.
How oftentimes ſhall we forgiue,
each other that offend?
Seuenty times ſeuen, the Scripture ſaith,
which ſignifies no end.
If man to man ſuch fauour ſhew,
that wretched caitifes be,
How much more thou, O gracious God,
to them that call on thee?
It is thy nature to forgiue,
my nature can but fall:
Though thou be iuſt in all thy workes,
thy mercy paſſeth all.
What time a ſinner doth repent,
and turnes to thee at laſt,
All ſinnes foredone thou wilt forgiue
thy promiſe ſo hath paſt.
Beholde (O God) I turne to thee,
with ſorrow for my ſin,

And do repent euen from my hart,
that I ſo lewd haue beene.
Now waſh me Lord yet once againe
with fountaine of thy grace,
That I among the ſacred Saints,
with thee may haue a place.
My ſoule ſhall truſt in thee, in thee:
and ſtill for mercy cry,
Peccaui, peccaui,
miſerere mei.

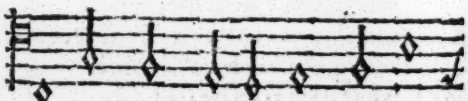
The ſeauenth meditation.

Like as the guilty priſoner ſtands
before the iudge ſo tride,
With quaking breath, & ſhiuering lims,
his iudgement to abide:
Euen ſo, O God, before thy face
in fearefull ſtate I ſtand;
And, guilty, cry to thee my Iudge,
and now hold vp my hand.
Nothing haue I to plead for life,
no goodnes is in me:
Of ſinne, deceit and wickedneſſe
guilty, good Lord, guilty.
Thus by thy righteous doome, O God,
and ſacred law diuine,
Condemn'd am I to endleſſe paine,
through iuſt deſerts of mine.
Alas, what then is to be ſaid,
or what is to be done?

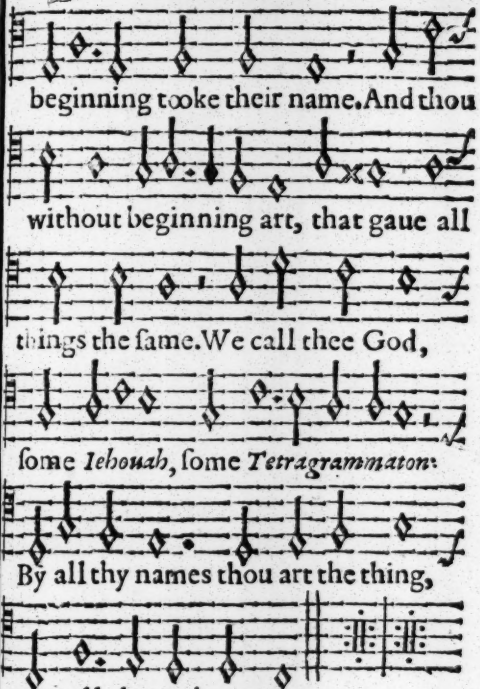
For mercy yet will I appeale
to Ieſu Chriſt thy Sonne:
For neuer yet hath it been heard
ſince firſt the world began,
That Ieſu Chriſt did turne his face
from any ſinfull man,
Which vnto him for mercy came,
with ſad repentant minde:
O Lord ſhall I then be the firſt,
that ſhall no mercy finde?
Shall I be he thou wilt deſpiſe,
that humbly comes to thee?
No, no, ſweet Chriſt thy promiſe is
for to deliuer me.
Wherefore my ſoule be glad, be glad,
and cry inceſſantly,
Peccaui, peccaui,
miſerere mei.

Verſes vpon the Lords *Praier.*

Our Father which art in heauen.



A thing thou art frō which all things
begin-



We be thy ſonnes, thy children deare,
and heyres of Kingdome thine:
By which we do preſume and ſay,
our Father moſt diuine,
Which art in heauen, deuoid of ſhape,
that reaſon can deuiſe,

Ne

Ne yet art thou there to be felt,
or ſeen of humane eyes.

Hallowed be thy Name.

THy Name (O God) is wonderfull
though we the ſame abuſe,
And by thy Name ſuch things are done,
as make the minde to muſe.
The heauens aboue, the earth below,
and waters vnder them,
Thy Name hath wrought miraculouſly,
all for the vſe of men.
O maruellous God what is thy Name?
or what ſhall I thee call?
Thou art in power omnipotent,
the mightieſt power of all.
Then mighty power of powers that is,
vouchſafe the ſame in me;
So worke thy will that in my life,
thy Name may hallowed be.

Thy Kingdome come.

THy Kingdome euerlaſting is,
in truth and equity,
In fauour, loue, and righteouſneſſe,
to all in miſery.
Bow down the heauens, O mighty King,
whereby thy grace may fall,

That

That this thy Kingdome might descend
into the harts of all:
So shall our sinnes be driuen away,
our flesh made tame also,
And we found righteous in thy sight,
a perfect life to show.
Vouchsafe to grant, O heauenly King,
this blessed worke may be,
Thy Kingdome still to dwell in vs,
and we to dwell in thee.

Thy will be done in earth, as it is in heauen.

THy will is good, our will is naught,
thy will be therefore done:
Such was thy will, that Iesus Christ
thy deare and onely Sonne
Should teach thy will to sinfull flesh,
our wicked lusts to kill;
And he thy will vpon the crosse,
the same did there fulfill.
O heauenly Father let thy will
in earth fulfilled be
Among vs men, as with thy Saints
in heauenly Hierachie.
And grant thy will so worke in vs,
that we thy will confesse
In word, in life, in faith, in loue,
and perfect holinesse.

Giue

Giue vs this day our daily bread.

THy word, thy truth, and Christ thy Son
is bread that wee should haue;
Vouchsafe our soules may feed thereon,
most humbly we doe craue.
For man doth not by bread alone
passe forth his vitall daies,
But by each word thy mouth proceeds
vnto thy endlesse praise.
Fixe in our hearts thy sweet Sons death,
and such impression make,
As we thereby may chearefull be
to suffer for his sake
Such crosse as pleaseth thee to lay
vpon our backs to beare;
With shield of faith to bide the brunt
against all worldly feare.

And forgiue vs our trespasses as wee forgiue them that trespasse against vs.

VVE know forgiueneſſe is at hand,
when we for mercy call;
If we each other do forgiue,
thou wilt forgiue vs all.
Such promise hast thou made (O God)
from which thou wilt not swerue,

And

nd yet it lies not in our power
the ſame for to deſerue:
o weake is man; ſo feeble too,
not able once to minde
he thought that's good, or do the deed,
that might thy mercy finde.
his will, thy grace muſt worke in vs,
our brethren to forgiue:
hich grant, O God, that wee therewith,
in reſt with thee may liue.

And lead vs not into temptation.

ANd though temptation needfull be
thy ſeruants ſtrength to trie,
nd that our ſinnes and wickedneſſe
by faith away do flie:
et Lord, thy grace the ſame doth work,
whereby we ſtiffely ſtand
gainſt the world, the fleſh, the diuell,
winning the vpper hand.
hus of our ſelues (alas) too weake,
temptations aye too ſtrong:
hy grace it is muſt vs defend,
elſe we are throwne along.
rant when by ſin through want of grace
great fals we do ſuſtaine,
hat then thy grace might viſit vs,
and reare vs vp againe.

But deliuer vs from euill.

FRom ill that we by sinne deserue,
most mighty God defend:
And rid vs free from filthy fall
of miserable end.
Withhold thy seuere punishment,
and let thine eie of grace
Take viewe vpon th'afflicted sort,
and helpe our wretched case.
From surging seas of worldly waues,
wherewith we be oppresst,
Discharge and set our soules on shore,
in port of quiet rest.
So shall we then our praiers make,
with conscience safe and sound:
And by thy grace shall able be
our enemy to confound. *Amen.*

The Christian Faith.

ONe God in persons three,
and three in Godhead one,
I do beleeue, my sauing health
doth rest in him alone.
The first, the Father high,
creator of vs all,

The second is his onely Sonne,
the Word whom Scriptures call;
The third the holy Ghost,
of both who doth remaine,
In mighty power, and Deity,
coequall with the twaine.
The Word of loue to vs,
flesh void of sinne became,
Of Virgins wombe by power Diuine,
most pure he tooke the same.
And then for sinfull flesh,
his flesh was sacrific'd,
By bitter, sharp and shamefull death
as cruell Iewes deuis'd.
His flesh with whips was rent,
his head becrownd with thorne,
His body naild on crosse of tree,
his heart with speare was torne.
Thus all his blood he shed,
to death his life made thrall,
To pacifie his fathers wrath,
procur'd by Adams fall.
He died and was buried,
descended downe to hell,
From death to life he rose againe,
he loued vs so well.
When forty dayes were come,
to heauen ascended he,
In sight from men of Galile,
in faith to vs that be,

From whence I doe beleeue,
he ſhall againe deſcend,
To iudge all fleſh, and of the world
to make a finall end,
The dead from graue ſhall riſe,
the quick ſhall changed be,
And euery eye ſhall face to face,
beholde his Maieſty.
By grace who hath done well,
with him in heauen ſhall raigne,
By ſinne who hath done wickedly,
in euerlaſting paine.

FINIS.

A Dialogue betweene Christ and a Sinner.

CHRIST.

ARiſe from ſinne thou wicked man,
before the trump doth ſound:
Leſt thou among the guilty ſort,
a damned ſoule be found:
My ſheep why doſt thou perſecute?
my lambs why doſt thou kill?
My ſelfe why doſt thou crucifie,
and guiltleſſe blood thus ſpill?
Ariſe, I ſay, ariſe, ariſe.

SINNER.

What powerfull, dreadfull voyce is this,
that thundereth in mine eare;
Which bids me riſe, & brings my ſoule,
and all her powers in feare?

CHRIST.

It is the voyce of him thy Iudge,
that ſhall thy Iudger be; (ſhine
Which bids thee riſe while Sunne doth
that thou thy ſelfe maieſt ſee.

For after Sunne be ſet in ſhade,
and darkſome clowds appeare;
To late is then for to ariſe,
if thou ariſe not here.
Ariſe (I ſay) ariſe, ariſe.

SINNER.

O Lord by grace I now beholde,
wherein I did offend.

CHRIST.

What made thee thus againſt my Saints
ſuch cruelty extend?

SINNER.

It was my fault through ignorance,
by which I might not chuſe.

CHRIST.

And yet I ſay, thy ignorance,
ſhall not thy faults excuſe.

SINNER.

By grace I am repentant made,
wilt thou not mercy haue?

CHRIST.

CHRIST.

If thou by grace repentant be,
yet must thou mercy craue.

SINNER.

O Lord blot out my filthy deeds,
and cleanse me from my sin.

CHRIST.

Arise and walke, thou art made cleane,
as thou beleeu'st therein.

Another Dialogue betweene *Christ and a Sinner, to be* sung as the former.

CHRIST.

AWake from sleepe & watch awhile,
prepare your selfe to pray,
For I mine Angell will send forth
to sound the iudgement day:
That mine elect and chosen sort
might finde my saying true:
How that the time I shorten will,
for them and not for you.
Awake, (I say) awake, awake.

SINNER.

And yet (O Lord) the little whelps
would licke the crums that fall;
The choſen ſort are very few,
but many doſt thou call.

CHRIST.

I call to you that will not heare,
I ſtretch my armes at large,
For to imbrace ſuch as do come,
and all your ſinnes diſcharge.
Wherefore if you refuſe to come,
I will you then forſake,
And to my feaſt will ſtrangers call,
and them my children make.
Awake therefore and riſe from ſleepe,
awake, I ſay, awake.

SINNER.

Not ſo good Lord, thy mercies far
aboue our ſinnes abound.

CHRIST.

And yet I will a Iuſticer
in iuſtice may be found.

SINNER.

Thy promiſe is to pardon ſinne,
and therein art thou iuſt.

CHRIST.

CHRIST.

Your sinnes repent, and pray therefore,
in vaine is else your trust.

SINNER.

O Lord, thy grace must this performe,
or else it cannot be.

CHRIST.

My grace you haue, the same apply,
and blessed shall you be.

SINNER.

Through this sweet grace thy mercy (Lord,
we humbly do require.

CHRIST.

By mercy mine, I you forgiue,
and grant this your desire. *Amen.*

Another Dialogue betweene the Spirit and the flesh in the *soule of Man.*

SPIRIT.

MY soule giue eare to me thy spirit,
of that I say to thee:

Forsake the pleasures of thy flesh,
and ioyne thy selfe with me:
Thy flesh is filthy, fraile and fond,
and nought but sinne containes;
Whose due deserts through wickednesse
is euerlasting paines.

FLESH.

My soule, not so: great proofe thou hast
of pleasures that I bring,
Of loue, of lust, of liking sweet,
and euery other thing:
Forsake mee not, but ioyne with mee,
which am thy flesh and bone,
For I the receptacle am
of all thy powers each one.

SPIRIT.

If thou after thy flesh wilt goe,
then surely shalt thou die:
If thou wilt walke with mee thy spirit,
we will him mortifie.
For thou betweene vs both art plast,
and at thy liberty,
To whether part thou wilt incline,
to liue or else to dy.

SOVLE.

(Alas) what great conflict is this,
I silly soule sustaine,

Betweene

Between the pleasures of my flesh,
and spirit threatned paine:
I grieued am my flesh should lose,
yet glad my spirit did win;
But of the twaine whose part to take,
my doubt is great therein.

SPIRIT.

Thy flesh is disobedient,
vnkinde and cruell still.

SOVLE.

Yet I poore soule indifferent,
make neither good nor ill.

FLESH.

Remember my sweet soule,
what flesh hath done for thee.

SPIRIT.

Thy flesh for to subdue,
sweet soule take part with me.

FLESH.

If thou my part wilt take,
we shall the victors be.

SPIRIT.

If thou wilt him forsake,
then heauen is due to thee.

SOVLE.

The ſpirit makes man religious,
obedient and kinde;
The fleſh makes men rebellious
and monſtrous beaſtly blinde;
The ſoule through power makes them (men,
as Maker hath aſſign'd.
Wherefore my ſpirit I ioyne with thee,
with all the force I can.
Away, pack hence vnſauory fleſh,
the filthieſt part of man.

FINIS.

An humble ſute of a repentant ſinner *for mercy.*

Giue eare (O Lord) to heare
my heauy carefull eyes:
And let my wofull plaints aſcend
aboue the ſtarry skies.
And now receiue the ſoule
that puts his truſt in thee:
And mercy grant to purge my ſinnes,
mercy, good Lord, mercy.
My ſoule deſires to drinke
from fountaine of thy grace,
To ſlake her thirſt: O God, vouchſafe,
and turne not off thy face.
But bow thy bending eare,
with mercy, when I cry:
And pardon grant for ſinfull life,
mercy, good Lord, mercy.
Behold at length O Lord,
my ſore repentant minde:
Which knocks with faith, & hopes there-
thy mercy great to finde. (by,
Thy promiſe thus hath paſt,
from which I will not ſtire,
Who doth repent truſting in thee,
ſhall taſte of thy mercy.
Mercy, (good Lord,) mercie.

Another to the ſame effect.

BEhold, O God, the wretched ſtate,
my ſilly ſoule is in,
How ſore oppreſt and ouercharg'd
with ſoule and filthy ſinne.
Behold likewiſe the priſon ſoule,
I meane my baned breaſt,
Where wickednesſe and ſinne abounds,
and breeds my ſoules vnreſt.
Behold, O God, how oft my ſoule
doth lift herſelf to thee:
As one in dungeon darke and deepe
deſiring light to ſee.
Behold alſo how faine it would
do that might pleaſe thy will:
But cruell ſinne with his effects
do drawe me backward ſtill.
Behold I do not what I would,
as law of thine requires,
But I do what I would not do,
contrary to my deſires.
Such is the working of the fiend,
ſuch be his wily waies,
With luſt to ſet my hart on fire,
whereby my health decaies.
Such pleaſant baites layes he abroad,
with poiſoned hookes of ſinne;
And traines my ſenſes all thereto,

and

and drownes my ſoule therein.
But mercy is with thee my God,
for ſuch as mercy craue.
Among the which I humbly aske,
ſome mercy for to haue.
For light offence thy mercy ſmall,
may ſoone appeaſe thine ire:
But mine offences manifolde,
thy mercy great deſire.
And ſith by mercy I muſt win
thy fauour and thy grace,
From my miſdeeds and ſinfull life,
with mercy turne thy face.

Another to the ſame purpoſe.

MY ſoule O God, doth now confeſſe
a wicked life long led in ſinne:
And how the ſame to thee is knowne,
yer that my lips to ſpeake begin.
Such is the fruit, ſuch is the tree,
with mercy Lord deliuer me:
Shall I O Lord for this deſpaire
of hope, of help, and health at laſt?
Or ſhall I thinke thou ſeekſt reuenge,
vpon my ſinfull life that's paſt?
No, no, my faith doth witneſſe me,
thy blood from ſin hath ſet me free.

AMEN.

A lamentation touching the follies and vanities *of our youth.*

ALack when I looke backe,
vpon my youth that's past,
And deeply ponder youths offence,
and youths reward at last:
With sighes and sobs, I say,
O God I not deny,
My youth with folly hath deseru'd
with folly for to die.
But yet if euer sinfull man,
might mercy moue to ruth:
Good Lord with mercy do forgiue
the follies of my youth.
In youth I rang'd in fields
where vices all did grow,
In youth (alas) I wanted grace,
such vices t'ouerthrow.
In youth what I thought sweet,
most bitter now I finde.
Thus haue the follies of my youth,
with folly kept me blinde.
Yet as the Eagle casts her bill,
whereby her age renu'th;
O Lord with mercy do forgiue
the follies of my youth. *Amen.*

A Psalme of reioycing for the wonderfull loue of Christ, ratified by his meritorious death and passion for our spirituall redemption.

LEt vs be glad and clap our hands,
with ioy our soules to fill,
For Christ hath paid the price of sin,
with mercy and good will.
By his good will he flesh became,
for sinfull fleshes sake:
By his good will disdained not
most shamefull death to take.
By his good will his blood was spilt,
his body all to rent:
By his good will to saue vs all,
he therewith was content.
By his good will death hath no power,
our sinfull soules to kill,
For Christ hath paid the price of sin,
with mercy and good will.
Since Christ so dearely loued vs,
let vs from sinne reframe:
For Christ desireth nothing else
in lieu of all his paine,
And that we should each other loue,
as he hath lou'd before:

So

So ſhall his loue abide in vs,
and dwell for euermore.
Let then our loue ſo dwell in him,
our wicked luſts to kill:
For Chriſt hath paid the price of ſin,
with mercy and good will. *Amen,*

A Prayer for the good eſtate of *King Iames.*

THou God that guid'ſt both heauen & (earth
on whom we all depend;
Preſerue our King in perfect health,
and him from harme defend.
Conſerue his life in peace to raigne,
augment his ioyes withall;
Increaſe his friends, maintaine his cauſe,
and heare vs when we call.
So ſhall all wee that faithfull be,
reioyce and praiſe thy Name:
O God, O Chriſt, O holy Ghoſt,
giue eare and graut the ſame. *Amen.*

AN ADDITION to the Treatise aforegoing, annexed *by the Author thereof.*

DISCOVRSING of things which must come *to passe before the day* of Iudgement.

Of things must passe
before the iudgement day:
Let vs therefore,
repent, watch, fast & pray.

LONDON,
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Of things muſt paſſe
before the iudgement day.
Let vs therefore
repent, watch, faſt, & pray.

A Great bright throne was ſeen,
and in the ſame ſate one,
Before whoſe face both heauen and earth,
did tremble, ſhake and grone.

2 And all both great and ſmall,
whom death had kild before,
Were likewiſe ſeen before his face
that liues for euermore.

3 The bookes then opened were,
of euery one was dead,
Who iudgement had as they deſeru'd,
as in thoſe books was read.

4 The books which at that day,
ſhall opened be to all,
Shall haue our actions in this life,
thereby to ſtand or fall.

5 In

5 In this day ſhall the iuſt,
ſtand conſtant to endure,
Againſt thoſe that afflicted them,
in this our life vnſure.

6 The wicked ſeeing this,
ſhall be ſurpriz'd with feare:
And call vnto the mountaines high,
to fall vpon them there.

7 To hide them from his face,
that ſits in iudgement ſeat:
And from the indignation,
that this ſweet lamb doth threat.

8 O Lord, how great a day,
ſhall this be vnto vs?
Who can conceiue the power of wrath,
the ſame for to diſcuſſe?

9 Or who for very feare,
ſhall able be to ſay,
The greatneſſe of diſpleaſure thine
which happen ſhall that day?

10 This day is day of thine,
whereof thy ſeruant ſaid,
Thy zeale and fury ſhould not ſpare,
auengement ſhould be paid.

11 This is that dreadfull day,
moſt dreadfull to beholde:

Accor

According to thy Prophets words,
as they before haue told.

12 Behold, the day ſhall come,
a day of cruelty:
A day of indignation,
of wrath, and of furie.

13 Which day ſhall bring the earth
into a Wilderneſſe:
And cruſh in peeces th'wicked ſort,
for their euill treſpaſſes.

14 Behold, the day doth come,
the day of God Almight:
A day of darkenes, ſtormes and clouds,
moſt terrible to ſight.

15 A day as neuer was,
nor neuer ſuch ſhall be,
After this dreadfull ſtormy day,
ſhall this be to behold,
When we ſhall ſee the children all
of Adam yong and old

Gathered together
from parts of all the earth,
Before this fearefull Iudge to ſtand,
with faint and ſhiuering breath.

18 When as the Sea and Land,
shall yeeld that they long kept,
That is to say, their bodies dead,
which long in them had slept.

19 Both heauen and hell also
the soules shall now restore,
Which they possesse, to be vnite
to bodies euermore.

20 What manner day is this,
when as the heauens shall mourne?
When all the earth shall shake & quake,
the mountaines rent and torne.

21 When Sunne shall lose his light,
the Moone her light also,
The starres fall downe, the seas & floudes
forsake to ebbe and flowe,

22 When all the elements
shall quite dissolued be,
The earth with bloud cleane ouerflowne,
which euery eye shall see.

23 And all the world beside
shall be on flaming fire:
So that the iust and Angels pure
shall feare this day of ire.

24 Then shall appeare in skie
the signe of Sonne of man,

nd all the tribes vpon the earth
ſhall ſee his comming than.

5 And in the clouds of heauen,
amid his Angels all,
ith power and might, and glory great,
he ſhall his Angels call.

6 Yea in a moment ſmall,
or twinkling of an eye:
hall ſend thē forth with trumpets ſound
and with a mighty cry.

7 At midnight ſhall they paſſe,
to chuſe his choſen ſort, (world
rom heauen to earth throughout the
vnto their great comfort.

8 Now he which as a lambe,
vpon the croſſe was ſlaine,
hall as a Lion come to iudge,
both vnto ioy and paine.

9 Behold, our Lord ſhall come:
but who ſhall able be
or to abide his comming day,
moſt fearefull then to ſee?

0 For at that very day,
the mighty mountaines great
hall waſte and melt before his face,
through force of fiers heat.

31 Behold our Lord ſhall come
in fortitude and ſtrength:
And as a ſtorme of haile and wind,
ſhall ouerthrowe at length

32 What euer thing that ſtands
in paſſage of his way:
And as a rage of waters great,
ſhall make no ſtop nor ſtay.

33 Before whoſe bleſſed face
ſhall burning fier run:
And vpon euery ſide of him
a mighty tempeſt come.

34 This day vnto the iuſt
a ioyfull day ſhall be:
But to the wicked reprobate
eternall miſery.

35 O heauenly King vouchſafe,
for Chriſt his ſake thy Sonne,
We may be mindfull of this day,
with feare for what is done.

36 And giue vs grace henceforth,
our liues ſo to amend,
As we among the choſen ſort
may praiſe thee without end.

FINIS.

A Christian confession of and *to the Trinitie.*

O Thou almighty, omnipotēt,&euerlasting God, the Father of heauen, I do beleeue, confesse,and acknowledge thee to bee the God of all power and might, yea the Almighty power it selfe, and to be of nothing going before; neither made, created nor begotten; but to bee a thing before all things, giuing beginning vnto euery thing,thy self without beginning & without ending.

2

O Thou son of God,which art the word of the Father,and second person in Trinity, doe I like-

likewise beleeue, confesse, and acknowledge thee to bee of the Father without beginning before al worlds, neither made nor created, but begotten, & art equall with the Father in power, might, glory, maiesty, & Deitie, & to be as thy Father is, the foũtain & welspring of all wisdom, grace, and mercy.

3

Thou God the Holy Ghost, and third person in Trinity, which art with the Father & the Son, the giuer of all comfort, vertue, & goodnes: I doe also beleeue, confesse, and acknowledge thee to be of the Father, & of the Son, neither made nor created, nor begotten, but from God the Father, and from God the Son proceeding, equal with the father and the Sonne,

without beginning of time, and without ende, in like power, might, glory, maiesty, and Deity, as is the Father and the Sonne, all three in one, & one in three, one very God euerlasting, not three Gods euerlasting, of one essence or being, euer perdurable or during, without measure, not châgeable, almighty, of one substance, and in one nature simple.

4

I Doe beleeue, confesse and acknowledge each one of your persons to be equall to the other, in all manner of perfection, and each one person to bee omnipotent or almighty, and to bee one beginning of all things; and that together you made and created all creatures visible and inuisible, spirituals, and corporals; and

that by almighty vertue, from the beginning of time, you three together did create, (and that of nothing) the creature angell-like and the worldly nature; and then you made man common to the first two natures: for man is of body corporall, and of soule spirituall.

5

ALso I doe beleeue, confess & acknowledge, that thou the Father art one other, and thou the Son art one other, and thou the Holie Ghost art one other. For thou O Father maiest not be the Sonne, nor the holie Ghost: nor thou O Sonne, mayst not be the Father nor the holy Ghost: nor thou, O holy Ghost, maiest not be the Father nor the Sonne: but to you three persons is one beeing, and one nature common th

the which is the beginning of all things; and out of this beginning there is no beginning.

6

AND I beleeue, confeſſe and acknowledge, that thou O Father, art no greater, nor of greater power than is the Sonne, nor than is the holy Ghoſt. For the vnitie of your diuine being is equal or alike altogether: for ſuch as thou art, O Father, ſuch art thou O Sonne, and ſuch art thou O H. Ghoſt. And thus thou holy and bleſſed Trinitie art one God, the firſt beginning, without beginning, fountaine of all mercie, grace, goodnes and vertue, which by thy knowledge doeſt know all things preſent, and to bee heereafter.

7

AND further I do confeſs, acknowledge, & ſtedfaſtly beleeue, that thou, O ſonne of God art without beginning, coeternall with God the Father and vvith God the holy Ghoſt. And by the whole cõſent of you three in one and one in three, and by the ouerſhadowing of the H. Ghoſt, thou O holy and moſt bleſſed Son of God, didſt enter into the wombe of the moſt vnſpotted amongſt women, the bleſſed Virgin Mary, in whom was no blemiſh of ſin, after the ſalutation of the Angell Gabriel, vvhen ſhee had by the vvorking of the holy Ghoſt, anſwered theſe words of meekneſs: Behould and ſee, I am the handmaide of the Lord: bee it vnto me according to thy word.

8 Thus

8

THus thou bleſſed ſon of God didſt not forſake or leaue thy God-head ; but didſt take fleſh or Man-head, of the bleſſed Virgin, vnto thy God-head, being ſtill perfect God with the Father in God-head, and perfect man alſo. In which Man-head, thou wert leſſe then the father, but yet equall with the Father, touching thy Deity or God-head : as after thy moſt bleſſed natiuitie thou didſt proue in thy humanitie to be perfect God.

9

FOR without any Teacher or Schoole-maſter, thou hadſt all perfect knowledge of Science and Learning. Thou changedſt water into wine. Thou gaueſt

sight to the man borne blinde. Thou openly saidst to the Iewes and Pharisees, I which speake to you am the beginning. Thou feddest many thousands of people with a few loaues of bread & with a few fishes. The wind and sea obeyed at thy commaundement. Thou raisedst Lazarus from death vnto life, which was foure daies dead, & stinking in his graue. In this, O God, and in many mo excellent miracles, thou didst shew thy selfe to be perfect God.

10

AND also thou diddest shewe thy selfe to bee perfect man: for thou diddest eat, drinke, and sleepe, and so tookest increase of nature, as man doth: thou weptst, thou fastedst, thou sufferedst all the

the miſeries of man, ſinne onely excepted.

11

IT alſo well pleaſed thee to fulfill, to performe, and to accompliſh all the words and ſayings of the holy Patriarches & Prophets, which they had vttered & ſpoken of thee long time before thou tookeſt our humane nature vpon thee. And ſo to fulfill the propheciés, thou ſufferedſt that thine humane nature ſhould bee betraied and taken, by the kiſſing of thine vnkind Diſciple Iudas.

12

THou alſo ſufferedſt cruel perſecution of the Iewes: and after many puniſhments, they blaſphemed thee, and cried vpon Pilate to haue thee crucified; and

so vnder *Ponce Pilate* thou didst suffer to bee crucified, and vpon the Crosse didst dy, touching thy humanity; and after wast thou taken down, buried, & by the power & might of thy Deity descendedst into hell according to the Scripture.

13

AND I beleeue (notwithstanding that thy sepulchre was made fast and sealed, and also watched and kept by certaine Souldiers thereunto appointed) that the third day, by thy Godhead or diuine power, thou didst arise in thy humanity. And forty daies after thou didst ascend into Heauen in the sight of men of Galile, and in faith vnto vs that be; vvhere thou dost remain perfect God and perfect man, sitting on

on the right hand of the father, from whence thou ſhalt come & iudge both the liuing & the dead. By the dead I vnderſtand the body which is mortal, and by the liuing I vnderſtād the ſoule which is ſpirituall and immortall.

14

AND alſo, I acknowledge, confeſſe, and ſtedfaſtly belieue, that I ſhall, among all thy reaſonable creatures, ariſe from death to life, and with them ſhall ſtand & behold thy diuine maieſty face to face, thou ſitting on the throne of thine eternall iudgement. And thine elect and thoſe whom thou haſt ſhewed mercy vpon, ſhall bee ſeuered from the wicked reprobates, as Lambes from Wolues: the ſaued ſort vpō the right hand

& the other vpon the left, where we ſhall all receiue our laſt and final iudgement. The which iudgement, O Lord, I do moſt humbly beſeech thee may be vnto me, not after my ſinnes and wickednesſe; but according to thy great & vnſpeakeable mercies.

Grant this, O thou moſt holy & bleſſed Father of heauen, which art with the Son, and with the holy Ghoſt, the worlds Creatour: & haue mercy vpon me, haue mercy vpon me.

Grant this, O thou moſt holy and bleſſed Ieſu, the onely Son of God, the worlds Sauiour and Redeemer, & haue mercy vpon me, haue mercy vpon me.

Grant this, O thou moſt bleſſed and holy Ghoſt, which art together with the Father and the Son, the worlds comforter; and haue

mercie vpon me; haue mercy vpon me.

Grant this, O thou most holy, most blessed, most gracious, and euerlasting Trinitie, and haue mercy vpon me, haue mercy vpon me, haue mercy vpon mee,

Amen.

A Prayer for the Kings moſt excellent maieſty.

Almighty and merciſull God, Creator and gouernor of all things, whoſe ſtrength is euery where, and whoſe power is infinite, which as thou euer art omnipotent, and in all thy workes moſt gracious and euer merueilous; ſo vnto vs thy poore ſeruants, grant wee humbly beſeech thee, that I A M E S our gracious King, and next vnder thee here on earth our gouernour, may long liue, and leade a healthfull, quiet & peaceable life. And if, O Lord, at any time the vvicked through malice ſhall conſpire and gather themſelues together againſt thee

and

and him thine anointed; we hartily beseech thee, either with speed to conuert and turne their harts, or ouerthrowe their force, and bring their deuices to nought. And although, O Lord, that wee through our manifould sins and vvickednes, doe not deserue to haue so good and so excellent a iewell to rule and raigne ouer vs: yet good Lord wee heartily pray thy diuine maiesty to behold the great and vnspeakeable miseries, which the losse of so precious a pearle may bring vpon vs & our posteritie, and to auert the same. This, O Lord, wee doe humbly craue of thee, that wee may long time enioy him: or else that wee who faithfully do loue him, may with him bee dissolued according to thy good will and gracious pleasure, Amen.

A Praier to bee ſaid of euery *true Chriſtian before the receiuing of the H. Communion.*

O Moſt ſweet louer of al mankinde, L O R D and Sauiour Ieſu, I humbly beſeech thee for thy bitter paſſion ſake, to remoue from me pride, enuie and detraction, yea wrath, malice and impatiency, and all other ſickneſſes and diſeaſes of the ſoule. And plant, good Lord, in my heart and minde true meekneſſe, charity, patience, chaſtity, temperance and modeſty, with all ſuch other vertues, medicines and preſeruatiues vnto the ſoule. And mortifie in me, good Lord, all vncleane motions, carnall deſires, and inordinate affections: and reuiue

in me the loue of vertues, and the perpetuall exerciſes thereof; ſo that in this time, and at all times, I may worthily receiue this holy & bleſſed Sacrament, vnto thine honour and glory, and my ſoules endleſſe ioy and comfort.

O Lord I know and doe confeſſe heere before thy diuine Maieſty, that I am vnworthy, and very much vnworthy, and moſt vnworthy, through my manifolde ſinnes and wickednes, to lick the crums that fall from thy table: but notwithſtanding, I know as well againe, and ſo doe I in heart and minde ſtedfaſtly beleeue, and the ſame doe acknowledge in mouth & word, that thou my Lord God art omnipotent & almighty, and ſo maieſt by thy power infinite, if it ſo pleaſe thy Maieſtie, make mee worthy and acceptable to ſit

at

at thy table, and there to taſte and feed of thy moſt pure & heauenly viands: for thou alone, O Lord, maiſt and canſt iuſtifie a ſinner; and of a vile, foule, and filthie wretch, make a cleane, white and pleaſant perſon.

Therfore, gracious Lord, I beſeech thy worthy maieſty for thy almightie power, which I firmly and ſteadfaſtly belieue: and for thine infinite and endleſſe vviſedome, vvhich I boldly confeſſe: and for thine excellent goodneſs and truth, wherein I fully hope and truſt: and for all this together as one: frame mee and make me worthy and acceptable vnto thy godly preſence, and grant me forgiueneſſe of all my ſinnes, & the feruent flame of thy loue, that I may now at this time receiue this holy Sacrament vvith

purity

purity of heart and cleanneſſe of conſcience, with ſpirituall gladneſſe and heauenly ioy.

O moſt mercifull Sauior Ieſu, I humbly beſeech thee, for this holy myſtery of thy bleſſed body and bloud wherewith we vnworthy wretches bee continually fed, and daily waſhed, clenſed, ſanctified, and made holy, and ſo partakers of thy moſt high diuinitie; grant me, Lord, and giue me the pretious garment of innocency, with ſuch furniture of other ornaments thereunto according, as beſt may pleaſe thy gracious goodnes, vvherewith I may (as in my wedding veſture) in a good and cleane conſcience approach vnto thy preſence; ſo that this celeſtiall and heauenly Sacrament receiued, may bee vnto me health and ſaluation of ſoule and body, vnto life euerlaſting, Amen.

A Praier to bee ſayd of euerie *true Chriſtian after the receiuing of the holy Communion.*

IN moſt humble, moſt lowelie and moſt hartie manner, with moſt due reuerence I thanke thee, good Lord, moſt holy Father and euerlaſting God, that by the bounty of thy merciful grace wouldeſt vouchſafe thus to refreſh & feede my ſoule through faith, with the benefites of the death and paſſion of thy Sonne our Lord GOD, and Sauiour Ieſu Chriſt. And I beſeech thine infinite goodneſſe, that this the Sacrament of thy death and paſſion which I moſt vnworthie wretch

haue now receiued, come neuer heereafter in iudgement and condemnation vnto mee for mine euil merits, & deseruings: but rather good Lord it may come vnto the profit and comfort of my body, and vnto the saluation of my soule vnto the life euerlasting, Amen.

A godly Prayer to bee said before the preaching of the Word.

NEither is hee that planteth, neither hee that watereth, anie thing at all, but thou, O LORD that giuest the increase. Increase wee beseech thee, the seed of thy word, and cause it to fructifie an hundred fold. Open our eyes that we may see the wonderfull things conteined in thy Lawe: incline

our

our hearts to thy teſtimonies, &
not vnto vanities. Euermore bee
on our right hand, and perfect
the vvorke that thou haſt begun
among vs. Beare our moſt gra-
tious *Iames* in thine owne boſom,
and ſet thine eyes alwaies vppon
him for good: let the ſpirit o
knowledge and holineſſe remain
in his Miniſters: bleſſe his Coun-
ſellors with wiſedome, and diſcre-
tion; his Nobles with fortitude
and courage: his Iudges vvith
iuſtice and mercie: his Magi-
ſtrates vvith diligence and faith-
fulneſſe: his people vvith feare
and perfect obedience, that vvee
may all with one minde and one
mouth, ſay vvith the Prophet; He
that is mightie hath done for
vs great things, and ho-
ly is his name,
Amen.

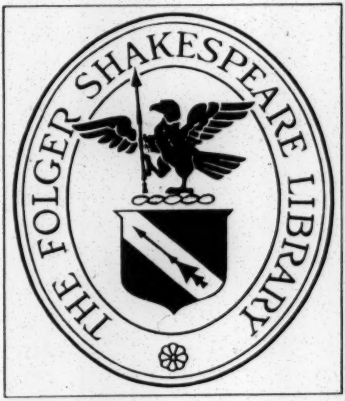
A Prayer neceſſarie to be ſayd *at all times.*

O Bountiful Ieſu, O ſweet Sauiour, O Chriſt the Sonne of God, haue pitie vpon me, mercifully heare mee, and deſpiſe not my prayers. Thou haſt created me of nothing; thou haſt redeemed me from the bondage of ſin, death, and hell, neither with gold nor ſiluer, but with thy moſt precious body once offered vpon the Croſſe, and thine own bloud ſhed once for all, for my ranſom. Therfore caſt me not away, whō thou by thy great wiſedom haſt made, deſpiſe me not, vvhom thou haſt redeemed vvith ſuch a precious trea-

treaſure: nor let my wickedneſſ
deſtroy that which thy goodne
hath builded. Now whilſt I liue
O Ieſu haue mercy vpon me: fo
if I die out of thy fauour, it wil b
too late afterward to call for th
mercie. Whilſt I haue time to r
pent look vpon me with thy me
ciful eies, as thou didſt vouchſa
to looke vpon Peter thine Apo
ſtle; that I may bewaile my ſi
full life, obtaine thy fauour, an
die therein. I reknowledge that
thou ſhouldeſt deale with mee a
cording to very iuſtice, I haue d
ſerued euerlaſting death. There
fore I appeale to thy high thron
of mercy, truſting to obtain Goo
fauour, not for my merits, but fo
thy merits, O Ieſu, who haſt giue
thy ſelfe an acceptable ſacrifice t
thy Father, to appeaſe his wrat
& to bring al ſinners (truly repe

tin

ting and amending their euil life) into his fauour againe. Accept me O Lord, among the number of them that ſhall be ſaued. Forgiue me my ſins, giue me grace to lead a godly and innocent life, grant me thy heauenly wiſdome, inſpire my heart with faith, hope, and charity: giue mee grace to bee humble in proſperitie, patient in aduerſitie, obedient to my rulers, faithfull vnto them that truſt me, dealing truly with all men, to liue chaſtly in wedlocke, to abhor adultery, fornication and all vncleanneſſe, to doe good after my power vnto all men, to hurt no man, that thy name may bee glorified in mee, during this preſent life, and that I afterward may obtaine euerlaſting life, thorough thy mercy and the merits of thy paſſion.

FINIS.

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